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L E T T E R  
T O T H E  
Reverend Dr *D U R E L L*,  
V I C E C H A N C E L L O R  
O F T H E  
U N I V E R S I T Y o f O X F O R D ;  
O C C A S I O N E D  
By a late *EXPULSION* of SIX STUDENTS  
from *Edmund Hall*.

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By *GEORGE WHITEFIELD, M.A.*  
Late of *PEMBROKE COLLEGE, OXFORD*;  
A N D  
Chaplain to the Countess of *HUNTINGDON*.

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LUKE xii. 57.  
Yea, and why even of yourselves judge ye not  
what is right?

JOHN vii. 24.  
Judge righteous judgment.

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L O N D O N :  
Printed for J. MILLAN, at Charing-Cross;  
E. and C. DILLY, in the Poultry; and  
M. FOLINGSEY, at Temple-Bar.

M DCC LXVIII.



A  
L E T T E R

T O T H E

Reverend Dr *DURELL*.

REVEREND SIR,

**B** EING a Master of Israel, and placed at the head of one of the most renowned seats of Learning in the world, you need not be informed that the Mission of the HOLY GHOST is the one grand promise of the New, as the coming of JESUS CHRIST was the great promise of the Old Testament dispensation.—“I will pray the Father, says our blessed LORD to his almost disconsolate Disciples, and he shall give you another Comforter.” And again, “It is expedient for you, that I go away; for if I go not away, the Comforter will not come unto you;

B

but

but if I depart (it being the Purchase of his all-atoning Blood, and designed to be the immediate fruit and proof of the reality of his Resurrection, and subsequent Ascension into Heaven) I will send Him unto you." And that they might know that this Comforter was not to be confined to, or monopolized by Them, but was to be of standing general use, He immediately gives them intimations of the design and nature of His office: and therefore adds, "and when he is come, he will convince the world of sin, and of righteousness, and of judgment."

Strange, and till then unheard-of, promise this! Such as a Confucius, Zoroaster, or any other fictitious uninspired Prophet or Lawgiver never dreamt of. A promise, which none but One, who was God over all, could dare to make; a promise which none but One, who was God over all, could possibly fulfil.

Agreeable to this promise, "having ascended up on High, led captivity captive, and received this gift for men, this divine Paraclete, this Holy Ghost, on the day of Pentecost, came down from heaven like a rushing mighty wind; and there appeared cloven tongues, like as of fire, and sat upon each of the Apostles."—The effects were immediate and visible—Poor, illiterate Fishermen, instantaneously commenced Scholars, Preachers, Orators. And well they might; for, being filled with the Holy Ghost, as the Spirit gave them

them utterance, they began to speak with other tongues the wonderful things of God.

But what was all this divine apparatus, this divine preaching, this divine oratory intended for? The following verses inform us: The hearers of those wonderful things, the spectators of this transcendently amazing scene, “ were pricked to the heart, and were made to cry out, Men and Brethren, what shall we do? And the same day were added to this infant church about three thousand souls.” Here were proofs, substantial, incontestible proofs, of the reality of the Resurrection, Ascension, and likewise of the Efficacy of the all-powerful Intercession of their once crucified, but now exalted LORD; not only substantial and incontestible, but at the same time entirely suitable to the nature of his Mission, who in the days of his flesh by his doctrines and miracles declared, that his only design in coming into our world, was to save sinners.

Upon this rock, namely, an experimental manifestation and application of his Divinity to the renewed heart (which flesh and blood, human Reason, vain Philosophy, moral Suasion, or any, or all barely external evidence whatsoever cannot reveal) hath he built, doth he now build, and will continue to build his church; and therefore it is that the gates, neither the power or policy of hell, shall ever be able to prevail against it. By the influence of this almighty Agent hath



he promised to be with his ministers and people, even to the end of the world. And agreeable to this, hath taught us daily to pray that his Kingdom may come ; which being to be begun, carried on and completed, by one continued emanation of divine influence communicated to believers in the use of all appointed means, can alone enable us to do God's will on earth, with any degree of that unanimity, chearfulness, universality and perseverance, as it is done by the holy angels above. And as this is the daily united prayer of the whole catholick Church, however distressed or dispersed, and however varying as to circumstances and non-essentials, over the whole earth ; it followeth, that every addition of any individual monument of divine mercy, out of every nation, language or tongue, must be looked upon in part as an answer to the daily prayer of every individual believer under Heaven.

Hence, no doubt, it is, that as the Angels are sent forth to be ministring spirits, to minister to those who shall be heirs of salvation; that there is said to be joy in Heaven over every sinner that repenteth. And as there is joy in Heaven, so in proportion as they rise into the nature of Angels, will there be joy also upon the same account amongst good men on earth. Accordingly, the lively Oracles inform us, that “ when the Apostles and Brethren which were in Judea heard that the Gentiles also had received the word of God, they glorified



glorified Him, saying, Then hath God also to the Gentiles granted repentance unto life."

And conformably to this, we are told, that "when Barnabas came to Antioch, and saw the grace of God, he was glad." And why? Because he was a good man, and full of the Holy Ghost and of faith. And as the same cause will always be productive of the same effect, persons endued with the same benign and godlike disposition with this good man, will always be glad when they see or hear of any scriptural marks or practical evidences of true and undefiled Religion, wrought in, or appearing upon any subject of divine grace whatsoever: And this joy must necessarily rise, in proportion as such subjects, either by their abilities or circumstances, and situation in life, promise more important and extensive usefulness in the world and church of God.

No wonder therefore, Reverend SIR, that it hath gladdened the hearts of many, and afforded matter of uncommon joy and thanksgiving to the Father of mercies and God of all consolation, to hear, that for some time past there hath been a more than common religious concern and zeal for promoting their own and others salvation among some of the Sons of the Prophets. What a pleasing prospect hath hereby been opened of a future blessing to the rising generation! A blessing, which we well hoped, would be not less salutary and beneficial to the moral, than the new cruse of salt,

salt, which the prophet Elisha, when complaint was made that the water was naught and the ground barren, cast into the spring of waters, with a Thus saith the LORD, I have healed these waters, was to part of the natural world. "There shall not be from thence, says the Prophet, any more death or barren land: So the waters were healed unto this day."

But alas! how is this general joy damped, and the pleasing prospect almost totally eclipsed, by a late melancholly scene exhibited in that very place from whence, as from a fountain, many of their preachers frequently and expressly pray, that pure streams may for ever flow to water the city of the living God? You need not be told, Reverend SIR, what place I mean. It was the famous University of Oxford. Nor need I mention the scene exhibited; it was a tribunal, a visitatorial tribunal, erected in Edmund Hall—six pious Students, who promised to be the salt of the earth, and lights of the world, entire friends to the Doctrines and Liturgy of our Church, by a Citation previously fixed upon the College door, were summoned to appear before this tribunal. They did appear; and, as some were pleased to term it, were tried, convicted, and to close the scene, in the Chapel of the same Hall, consecrated and set apart for nobler purposes, had the sentence of Expulsion publicly read and pronounced against them.

So severe a sentence, in an age when almost every kind of proper discipline is held with so lax  
a rein,

a rein, hath naturally excited a curiosity in all that have heard of it, to inquire what notable crime these delinquents may have been guilty of, to deserve such uncommonly rigorous treatment. But how will their curiosity be turned into indignation, when they are told, that they were thus rigorously handled for doing no evil at all, and that no fault could be found in them, save in the law of their God ?

It is true indeed, one article of impeachment was, “ that some of them were of Trades before they entered into the University.” But what evil or crime worthy of expulsion can there be in that ? To be called from any, though the meanest mechanic employ, to the study of the liberal arts, where a natural Genius hath been given, was never yet looked upon as a reproach to, or diminution of, any great and public character whatsoever. Profane History affords us a variety of examples of the greatest Heroes who have been fetched even from the plough, to command armies, and perform the greatest exploits for their Country’s good. And if we examine sacred History, we shall find, that even David, after he was anointed King, looked back with sweet complacence to the rock from whence he was hewn, and is not ashamed to leave it upon record, that God took him away from the sheep-folds, as he was following the ewes great with young ones ; (as though he loved to repeat it) he took him, says he, that he might feed Jacob his people, and Israel his inheritance.

But

But why speak I of David? When JESUS of Nazareth, David's LORD, and David's KING, had for his reputed father a Carpenter, and in all probability (as it was a common proverb among the Jews, that "he that did not teach his son a Trade, taught him to be a Thief;") worked at the trade of a Carpenter himself? For this indeed he was reproached and maligned; "Is not this, said they, the Carpenter's son? Nay, Is not this the Carpenter?" But who were those maligners? The greatest enemies to the power of godliness the world ever saw; the Scribes and Pharisees; that generation of vipers, as John the Baptist calls them, who upon every occasion were spitting out their venom, and shooting forth their arrows, even bitter words, against that son of man, even that son of God, who, to display his sovereignty, and confound the wisdom of the worldly wise, chose poor Fishermen to be his Apostles; and whose chiefest of the Apostles, though bred up at the feet of Gamaliel, both before and after his call to the Apostleship, laboured with his own hands, and worked at the trade of a Tent-maker.

If from such exalted and more distant, we descend to more modern and inferior characters, we shall find, that very late, not to say our present times, furnish us with instances of some, even of our Dignitaries, who have been called from Trades that tended to help and feed the body, not only to



to higher employs of a spiritual nature, but even to preside over those that are entrusted with the cure of souls. And who knows but some of these young Students, though originally mechanics, if they had been suffered to have pursued their studies, might have either climbed after them to some preferment in the Church, or been advanced to some office in that University from which they are now expelled? One of the present reverend and worthy Proctors, we are told, was formerly a Lieutenant in the Army; and as such a military employ was no impediment to his being a Minister or Proctor, it may be presumed, that being formerly of Trades could have been no just impediment to these young mens becoming in process of time true Gospel-Ministers and good Soldiers of JESUS CHRIST.

Their being accustomed to prayer, whether with or without a form, I humbly apprehend, would by no means disqualify them for the private or public discharge of any part of their ministerial function. "In that day, that Gospel-day, (these last days wherein we live) saith the great God, I will pour out a Spirit of grace and a Spirit of supplication upon the house of David, and upon the inhabitants of Jerusalem." And the Apostle Paul speaks of it as the common privilege of all Believers, that the Holy Spirit helps their infirmities, and maketh intercession for them with groanings which cannot be uttered. Forms of prayer, certainly, have their use; and take it altogether, our English Liturgy is, without doubt, one of the most excellent

established forms of public prayer in the world: but then, as no form in the very nature of the thing, can possibly suit every particular case, it is to be feared that many must never pray, at least for the particular things they most stand in need of, if they are so to be tied up to their forms, that they cannot vary from them, or use free prayer at all.

The great Bishop Wilkins hath therefore wisely wrote an excellent Treatise on the benefit and importance of this kind of prayer: and could our University-youth be trained up to use proper extempore prayer, both before and after Sermon, in the opinion of all good judges, it would be as commendable, as that strange custom of putting off our auditories with what is called the *bidding prayer*; in which there is not one petition for a blessing upon the following Sermon, and scarce any thing mentioned but what hath been prayed for over and over again in the preceding common service of our church.

But supposing such liberty should be denied in public, as blessed be God it is not, surely we may be allowed, at least it cannot be deemed sinful, to use free prayer in our secret or private social exercises of devotion. If so, what sinners, what great sinners must they have been, who prayed, and that too, out of necessity, in an extempore way, before any forms of prayer were or could be printed or heard of? The prayers we read of in scripture, the prayers  
which

which opened and shut heaven, the effectual, fervent, energetic prayers of those righteous and holy men of old, which availed so much with God, were all of an extempore nature. And I am apt to believe, if not only our Students and Ministers, but private Christians, were born from above, and taught of God, as those wrestlers with God were, they would want Forms of Prayer, though we have such a variety of them, no more than they did.

The Sick, the Lame, the Blind, the Lepers that came to our LORD for healing, wanted no book to teach them how to express their wants. Though some were only poor Beggars, and others, as the self-righteous Scribes and Pharisees superciliously chose to term them, Gentile dogs, yet conscious of their wants, and having a heart-felt sense of their distress, “out of the abundance of their hearts their mouths spake;” and the compassionate IMMANUEL, who came to heal our sicknesses and bear our infirmities, sent them away with a “Go in peace, thy faith hath made thee whole: Be it unto thee even as thou wilt.”

How unlike, yea how very unlike such a blessed dismissal is the treatment these young Students have lately met with at Edmund Hall, who, amongst other crimes of a like nature, were expelled for using extempore prayer. A crime not so much as mentioned in any of our Law-Books; a crime for which, in this last century at least, no one hath ever been called to the bar.

of any public court of judicature ; and a crime for which, it is to be hoped, no Student will ever hereafter be summoned to appear and hear himself expelled for, at the bar of any of the reverend Doctors of Divinity or Heads of Houses in the University of Oxford. But should any be so infatuated as to determine, Jehu-like, to drive on thus furiously, as judgment hath unhappily begun, as it were, at the very house of God, it is to be hoped, that as some have been expelled for extempore praying, we shall hear of some few others of a contrary stamp, being expelled for extempore swearing, which by all impartial judges must undoubtedly be acknowledged to be the greater crime of the two.

Singing, composing, or reading Hymns composed by others, and doing this in company, seems to be as little criminal as praying extempore. When the last words of David are about to be recorded, he is not only stiled, “the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob,” but the grand title of being “the sweet Psalmist of Israel” brings up the rear. And “to teach and admonish one another in psalms, and hymns, and spiritual songs,” is as truly a scriptural command, as “Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself.”

When Elisha the Prophet was about to prophesy before two kings, he called for a minstrel, on which he played, to sooth his ruffled passions,  
and



and prepare his heart the better for the reception of the Holy Spirit. And were the Sons of the Prophets more frequently to entertain themselves thus, I believe it would be as suitable to the ministerial character, and recommend them as much, perhaps more, to all serious Christians, than their tripping up their heels, skipping and dancing at the music of a Ball-room, or playing even a first Fiddle at a concert. And was the voice of spiritual melody more frequently heard by those who come occasionally to visit our Colleges, it might be as much to the honour of the University, as the more common and too, too frequent noise of Box and Dice, at the unlawful games of Hazard and Back-gammon.

Popish countries, Popish seminaries, think it no shame, no disgrace to be heard singing the high praises of their God in their Convents, their Houses, or even in their Streets; and why Protestants in general, and Protestant Students in particular, should be any more ashamed of, or restrained from the free exercise of such acts of devotion, either in secret or in private societies, no good reason can be given; unless it be proved to be good reasoning to assert, that Protestants ought to be less devout than Papists. We must confess that Papists, though they take this liberty of singing and chanting privately and publicly themselves, yet deny this liberty of conscience to our Protestant assemblies, those attending divine worship at our Ambassador's chapels not excepted.

But

But for Protestants to disuse it themselves, and at the same time lay as it were a spiritual embargo upon their fellow Protestants, nay punish and expel them for so doing, is very unaccountable.

What spirit then must those be of, Reverend SIR, who have lately joined in pronouncing the sentence of expulsion against six religious Students, not only for having been of Trades, and praying extempore, but for reading, and singing Hymns also? His Royal Highness the late Duke of Cumberland, was of a very different disposition, for when abroad in Germany, in one of our late wars, (as I was informed by a person then on guard) hearing one evening as he was passing by, a company of soldiers singing at some little distance in a cave, he asked the centinel what noise that was; and being answered that some devout soldiers were singing Hymns; instead of citing them to appear before their Officers, ordering them to the whipping post, or commanding them to be drummed out of the regiment; acting like himself, he only pleasingly replied, "Are they so? Let them go on then, and be as merry as they can." In this he acted wisely; for he knew, and found by repeated experience, as did other commanding officers, that singing, nay, and praying extempore too, in these private societies, did not hinder, but rather fitted and animated these devout Soldiers to engage, and to fight their Country's battles in the field. And it may be presumed, that if these Students had not been expelled for singing Hymns, and  
praying

praying extempore, they certainly would not have been less, but in all probability much better prepared for handling the sword of the Spirit, the Word of God, and fighting therewith, either from the Pulpit or the Pulpit, the battles of the LORD of hosts.

To see or hear such divine exercises treated with reproach, and spoken of with contempt by common and open blasphemers, is bad, but that any who came on purpose to be trained up for the sacred work of the Ministry, should be looked on as criminal, and expelled a University for being sometimes employed in them, is too sad a proof not only that "our gold is become dim, and our fine gold changed, but that our very foundations are out of course." What then must the righteous do?

What indeed, but weep and lament. And weep and lament indeed they must, especially when they hear further, that meeting in a religious society, giving a word of exhortation, or expounding and commenting a little now and then upon some portion of scripture, are not the least of these accusations for which some of these young worthies had the sentence of expulsion pronounced against them.

It is recorded in the Old Testament, that in a degenerate age, "those that feared the LORD spake often one to another; that the LORD hearkened and heard, and that a book of remembrance was written before him for those that feared the LORD, and thought on his name: and they shall be mine in that day, saith the LORD, when I make

make up my jewels ; and I will spare them as a man spareth his own son that serveth him." Thus it was in the Old Testament times. Nor are such meetings mentioned with less approbation in the New : for therein, in order that we may hold the profession of our faith without wavering, we are commanded to " consider one another, to provoke unto love and to good works ; not forsaking the assembling ourselves together, but exhorting one another, and so much the more, as we see the day approaching." Nay, one immediate consequence of that grand effusion of the Holy Ghost on the day of Pentecost, we are told, was this, namely, that " they who gladly received the word, and were baptized, continued stedfast in the Apostles doctrine, in fellowship, in breaking of bread, and in prayer." This is a short, but withal a full and blessed account of the first truly apostolic primitive Church ; and we may venture to affirm, that as we are more or less partakers of a true apostolic primitive spirit, such kind of religious or fellowship-meetings, will in proportion increase or decrease among us. To talk therefore, or write, or preach against, or either by private persuasion or open violence to oppose or endeavour to suppress or discountenance such kind of religious societies, is flying, as it were, in the very face of the scriptures of truth, and of the Holy Ghost himself.

In all our charters granted by the crown, wherein authority is given to bodies corporate to enact



enact laws, it is always with this limitation, namely, that no laws shall be enacted by such bodies corporate contrary to the laws of the realm. And as the Scriptures are our grand *Codex Legum* and *Magna Charta*, in respect to our religious principles and practices, what affront must we put upon our country in general, and the Church of England in particular, even by barely imagining that any law now exists that prohibits any of her members from frequenting such societies as have the 'divine' authority and superscription so apparently stamped upon them?

The private meetings that are in any wise deemed and denounced illegal, are such, and such only, as are seditious, and composed of seditious persons, who associate, indeed under a pretence of Religion, but in reality to plot against the state. The sooner any that can be convicted of this are made to forsake the assembling themselves together, the better: and though composed of a threefold, three hundred fold, nay a three thousand fold cord, no matter if, like the cords wherewith the Philistines bound Samson, they were immediately broken. But as nothing of this nature can with the least shadow of truth be objected against the Meetings and Societies frequented by these Students, but quite the contrary urged in their favour, if Scripture and the practice of the primitive Christians are to be our guides, they ought not only to be permitted,

but countenanced and encouraged by every true lover of our church and nation.

And supposing in any such religious society one of them should venture now and then to drop a word of Exhortation, or even attempt in a small degree to open, expound, or enlarge upon some practical text of Scripture, how can even this be looked upon as illegal, much less sinful or worthy of expulsion, when, I could almost say, it is a necessary preparation for the future service of the sanctuary? To be apt to teach, is one indispensable qualification required by Scripture either in a Bishop or Presbyter. But how can this aptness or an habit of teaching be acquired without the exercise of previous acts? Or what business is there in the world, even from the lowest mechanic, to the highest profession amongst us, (except that of Divinity) wherein Pupils, Clerks, nay common Apprentices, are not by previous exercises trained up for a complete proficiency in their respective callings and occupations?

Our all-wise Master, we know, sent his Disciples on short excursions, before He gave them the more extensive commission to go into all the world : and were our Students in general, under proper limitations, to be thus exercised and employed, while they are keeping Terms at the University, or among their poor neighbours in the country, when they return home in time of Vacation, they would not turn out such meer novices, or make  
such

such awkward figures, as too many raw creatures do when they make their first appearance in the pulpit. I remember, above thirty years ago, after some young Students had been visiting the sick and imprisoned, and had been giving a word of exhortation in a private house, that upon meeting the Ordinary and Minister of the parish in their return to College, they frankly told him what they had been doing; upon which, he turned to them, and said, "God bless you: I wish we had more such young curates." A milder, and therefore a more christian sentence this, than that of a late expulsion for the very same supposed crimes and misdemeanors.

As for the reports of these young Students being accused or condemned for barely being acquainted with, or occasional visitors of some of the most laborious pains-taking worthy parish-ministers in England, it is almost altogether incredible. And yet the standers-by, as well as the supposed Culprits themselves, as we are informed, aver this to be real matter of fact: attended with this melancholly aggravation, that they were hissed at, pushed about, and treated in a manner that the vilest criminal is not allowed to be treated, either at the Old-Baily, or any Court of justice in the kingdom. We are likewise told, that a copy of their indictment was asked for, but denied them. And not only so, but that one, from whose polite behaviour in the worldly walk, better things might have been expected, was

heard to say, as he came out of Chapel, to their grand Accuser, after sentence of expulsion was pronounced, that he would have the thanks of the whole University for that day's work.

*Pudet hæc opprobria nobis  
Et dici potuisse, et non potuisse refelli.*

What thanks, Reverend SIR, he may meet with from the whole University, I know not ; but one thing I know, namely, that he will receive no thanks for that day's work from the "innumerable company of Angels, the general assembly of the First-born, which are written in Heaven, or from God the judge of all, in that day when JESUS, the Mediator of the New Covenant shall come in his own glory, in the glory of the Father, and his holy angels, and gather in his elect from all the four corners of the world."

But, Reverend SIR, may we not presume to hope that this voluntary speaker for the whole University, whoever he be, it maketh no matter to me, was somewhat out and mistaken in his calculation. For it seems not above three or four Doctors, if so many, were present at, at least sat as judges at this extraordinary tribunal. The worthy Provost of Queen's, (and undoubtedly many other worthy Heads of Houses, were, and are like minded) was for prescribing more lenient methods : and all are glad to hear that these young Students worthy Principal, who must necessarily be supposed



to be the best judge of their principles, practices, and qualifications, boldly stood up in their defence, asserted their innocence, confronted their accusers, and brought in books to vindicate both their principles and conduct. But how this worthy Principal, as well as pupils, were treated, is best known to those who had an active hand in all.

However, as the Holy Ghost hath left it upon record, to the honour of Nicodemus, that he stood up in defence of our LORD before the whole Jewish Sanhedrim, and was not consenting to his death, so wherever this act of expulsion is recorded (and recorded it will be, even to latest posterity) it will be mentioned to the honour of Doctor Dixon, (and for acting thus he will have the thanks of all moderate, serious, sober-minded Christians in the three kingdoms) that he had no hand in, but did all he possibly could to prevent these young mens expulsion. An expulsion for Articles of Impeachment to which indeed the accused pleaded guilty; but for Articles which (wherever hereafter they may be called to minister in holy things) will be their best testimonial; and their expulsion for holding and confessing those Articles, the strongest letters of recommendation.

How these young worthies are now to be disposed of, or how they will dispose of themselves, as it was not so much as hinted that they had the  
least

least connection with me, is not my business to inquire. But surely such an expulsion as this cannot deter them from pursuing their preparations for their ministerial calling: friends they cannot want, because “ he is faithful who hath promised that whosoever forsaketh father or mother, houses or lands, for his sake or the gospel’s, he shall have an hundred fold in this life, with persecution, and in the world to come life everlasting.” But if any act so dastardly as to make unscriptural concessions, or be terrified by unscriptural, and therefore mere *bruta fulmina*, if they were of Trades before, the sooner they return again to their trades the better: for it is to be feared such cowards would only make a trade of the Ministry if they were admitted into the Church, and the fewer of such kind of tradesmen our church is troubled with, the safer she will be.

But what a mercy is it, Reverend SIR, that we live under a free Government, under a King whose Royal Grandfather repeatedly declared (and he was as good as his word through a long and glorious reign) that there should be no Persecution in his time; and under a King who in his first most gracious and never-to-be-forgotten Speech from the throne, gave his people the strongest assurances “ that it was his fixt purpose, as the best means to draw down the divine favour on his reign, to countenance and encourage the practice of true Religion

Religion and Virtue, and maintain the Toleration inviolable.”

That both Students and common People will be in danger of being tempted by such violent proceedings to put themselves under the act of Toleration, may easily be foreseen: and it may as easily be guessed how such treatment will necessarily discourage serious people from sending their sons to the University, at least to the University of Oxford; and at the same time furnish them with a new argument for entering their youth in some of our dissenting Academies, where they will be in no danger, it is presumed, of being expelled for singing Hymns, speaking a little now and then in a religious Society, or using extempore Prayer.

Alas! alas! what a disadvantageous point of light must all concerned in such an extraordinary stretch of University-discipline stand in among all foreign Universities whatsoever? In what point of light it will be viewed by our ecclesiastical Superiors at home a very little time will discover. Nay, it is to be feared, the discovery is made already: for by a Letter dated so lately as March 29, it appears that a certain venerable Society “on account of some circumstances that have lately happened (probably the circumstances of a late expulsion) are under a necessity of coming to a resolution to accept of no recommendation for persons to go abroad as Missionaries, but such

as

as have had a literary Education, and have been bred up with a design to dedicate themselves to the Ministry." This resolution seems to be taken in order the better to prevent any of these cast-outs or any other laymen, however otherwise well qualified and recommended, from applying to the Society for Holy Orders, that they may be employed and sent abroad as Missionaries. But to what a sad dilemma will many serious persons be hereby reduced? They must not, by such resolutions it seems, be allowed to be Lay-Preachers, and yet if sent by their friends to the University to pursue their studies, in order that they may be regularly and episcopally ordained, if they sing Hymns, pray extempore, or give a word of exhortation in a religious Society, though entirely made up of the members of the Established church, they must be *ipso facto* expelled for so doing. *O tempora! O mores!* If matters proceed in this channel, what stamp, Reverend Sir, may we suppose our future Missionaries to the Islands and Continent will be of? To my certain knowledge all of them are not looked upon as very burning and shining lights already.—But if what little light of true Religion some may have, is to be thus damped by acts of expulsion before they leave the University, and even this little light, as far as lies in the power of man, is to be thus turned into total darkness, how great must that darkness be! Surely it must be worse than Egyptian darkness; a darkness that will be most deplorably felt by all true lovers

lovers of our common salvation both at home and abroad.

You need not be apprized, Reverend SIR, that a design for the establishment of Episcopacy in our Islands and Plantations, hath been long upon the tapis ; and that it hath been, in part at least, the subject of annual Sermons for several years last past. No longer ago than in the year 1766, the present Bishop of Landaff insisted upon the necessity and expediency of it in the most explicit manner ; nay, his Lordship carries the matter so far as to assure us, that this point, namely, the establishment of Episcopacy, being obtained, “ the American church will go out of its infant state ; be able to stand upon its own legs, and without foreign help support and spread itself : and then, adds his Lordship, this society will have been brought to the happy issue intended.” Whether these assertions of his Lordship, when weighed in a proper ballance, will not in some degree be found wanting, is not for me to determine. But supposing the reasoning to be just, and his Lordship’s assertions true, then I fear it will follow, that a Society, which since its first institution hath been looked upon as a Society for propagating the Gospel, hath been all the while rather a Society for propagating Episcopacy in foreign parts : and if so, and if it ever should appear that our Right Reverend Archbishops and Bishops do in the least countenance and encourage the unscriptural proceedings



ceedings at Edmund Hall, how must it increase the prejudices of our Colonists, both in the Islands and on the Continent, against the establishment of Episcopacy ! That persons of all ranks, from Quebec down to the two Floridas, are at this time prejudiced, and more than prejudiced against it, is very notorious ; but how will the very thought of the introduction of Lords Bishops even make them shudder, if their Lordships should think proper to countenance the expulsion of such worthy and truly religious Students, whilst those who have no religion at all perhaps, may not only meet with countenance, but approbation and applause ?

Besides, if such proceedings should be continued, (which God forbid) what little credit may we suppose will hereafter be given to future University-Testimonials, namely, that the bearers of them have behaved studiously, soberly, and PIOUSLY ; and how must we in time be put under a disagreeable necessity of having a new, or at least altering some part of our present most excellent Ordination-office ? As it now stands one of the Questions proposed to every candidate for Holy Orders runs thus : “ Do you trust that you are inwardly moved by the Holy Ghost ? ” But if all Students are to be expelled that sing Hymns, pray extempore, attend upon, or expound a verse now and then in a religious church of England Society, should it not rather, Reverend SIR, be worded thus, namely, “ Do  
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ye trust that ye are NOT inwardly moved by the Holy Ghost to take upon you the office and administration of the church?"

You will excuse this freedom, Reverend SIR,

*Agitur de vitâ et sanguine turni.*

Love to God, love to mankind in general, and love to that University, that *alma mater* where I had the honour of being educated, and, what is infinitely more, where I had the happiness of receiving the Spirit of God in my heart, altogether constrain me.

The news of these young mens expulsion hath made, and will make the ears of all that have heard, or shall hear of it, to tingle: and therefore if some do not speak, and use great plainness of speech too, the very stones would, as it were, cry out against us.—In respect to myself, Reverend SIR, I hope, in taking the freedom of troubling you with this, I do not justly incur the censure of acting as a busy-body in other mens matters. For, whatever other pretences may be made, such as disqualification in respect to learning, age, being of trades, &c. &c. &c. (*Nugæ tricæque calendæ*) it is notorious and obvious to all intelligent persons, that the grand cause of these young mens expulsion was this, namely, that they were either real or reputed METHODISTS. An honour this indeed unwittingly put on Methodists,

dists, whoever or whatever they be, since scarce any now-a-days can pray extempore, sing Hymns, go to Church or Meeting, and abound in other acts of Devotion, but they must be immediately dubb'd Methodists — I say, dubb'd Methodists ; for it is not a name given to them by themselves, but was imposed on them by some of their fellow Students and Cotemporaries in the University.

I take it for granted, Reverend SIR, that you need not be apprized that I am one of these Methodists ; and blessed be GOD I have had the honour of being one of them for about thirty-five years. If this is to be vile, may I be more vile ! If this be my shame, upon the most mature and serious reflection I really glory in it. But then lest any more innocent Youths should hereafter suffer barely for the imputation of a nick-name, give me leave simply and honestly to inform you, Reverend SIR, and through you the whole University, what not barely a reputed, but a real Methodist is : “ He is one of those whom GOD hath chosen in CHRIST out of mankind to bring them by CHRIST to everlasting salvation, as vessels made to honour. Wherefore they, which be endued with so excellent a benefit of GOD, be called according to GOD's purpose by his Spirit working in due season : they, through grace, obey the calling ; they be justified freely : they be made the sons of GOD by adoption : they be made like the image of his only begotten son

JESUS



JESUS CHRIST: they walk religiously in good works; and at length, by GOD's mercy, they attain everlasting felicity." This is the true portraiture of a Methodist, drawn at full length, drawn to the very life, and that too not by an ignorant modern dauber, but by those good old skilful scriptural limners, CRANMER, LATIMER, RIDLEY, in the xviith Article of our Church; an Article that deserves to be written in letters of gold; and yet, for holding of this very Article in its litteral grammatical sense, agreeable to his subscription at the time of matriculation, one of these young Students, as we have been informed, was expelled. If our information be wrong in this or any other respect, the nation may soon be set right by an authentic publication of the whole judicial proceedings.

If you should desire, Reverend SIR, a definition of Methodism itself, as well as of a Methodist, you may easily be gratified — It is no more nor less than Faith working by love — A holy method of living and dying, to the glory of GOD — It is an universal morality, founded upon the love of GOD shed abroad in the heart by the Holy Ghost: or, to keep to the exact terms made use of in the last Collect of our excellent Liturgy, it is the grace of our Lord JESUS CHRIST, the love of GOD, and the fellowship of the HOLY GHOST; which we cannot go to church or chapel on Sundays, Holidays, or other common days, without praying,

ing, not that it may be driven from, but *be with* us all evermore.

If this be Enthusiasm, the true Methodists confess themselves to be Enthusiasts. But then, they humbly apprehend, that they cannot with any just propriety of speech be termed modern Enthusiasts; for it is an Enthusiasm which our blessed LORD, in that prayer which he put up when He was about to take his farewell of his Disciples, and which is a pattern of that all-prevailing Intercession which He is now making at the right hand of God, most earnestly insists upon, and demands that all his disciples may be possessed of: “<sup>a</sup> Father, said he, I will that those whom thou hast given me, may be with me where I am; <sup>b</sup> that they may be one with me, even as thou, O Father, and I are one: I in them, and they in me, that they all may be made perfect in one.” An Enthusiasm with which Peter and John were fired, when Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, seeing their boldness, and perceiving that they were unlearned and ignorant men, marvelled, and took knowledge of them that they had been with Jesus. An Enthusiasm with which the Proto-Martyr Stephen was filled, when he cried, “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost.” An Enthusiasm which Ignatius, supposed by some to be one of those little children

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a. John xvii. 24.  
b. John xvii. — 22

dren which the Lord JESUS took up in his arms, was absorbed in, when he styles himself a Bearer of GOD ; and for witnessing of which good confession, in order to cure him of this Enthusiasm, was ordered by Trajan, the Roman Emperor, to be thrown to the Lions. An Enthusiasm for which Cranmer, Ridley, and Latimer, those glorious lights of the Reformation, those excellent compilers of our Liturgy, Articles, and Homilies, were burnt alive for, near Baliol college. And, to mention but one more too too recent an example, an Enthusiasm, for being only a little tinged with which Six Students, on March 11th, in the Year of our Lord 1768, were publicly expelled in Edmund Hall chapel.

But think you, Reverend SIR, that this is the way to stop the progress of this Enthusiasm ? Or rather, may we not imagine that this very act of expulsion will be a means of furthering and promoting its progress far and near ? To speak my own thoughts, I am fully persuaded, that if such unscriptural methods of stopping this Enthusiasm be pursued further, it will be only like cutting off the Lyrnean head ; instead of one, an hundred will spring up.

Indeed, if the Picture of modern Enthusiasts, drawn up and presented to the public by your Right Reverend Diocesan, be a just and proper one, supposing at the same time the Methodists  
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are thereby referred to, no matter how soon they are banished out of the University, and out of the Church also: for his Lordship is pleased to tell us “that they act in direct opposition to the perverse Pharisees of old; these ascribed the works of the Holy Ghost to Beelzebub; and it is no uncommon thing for these modern Enthusiasts, adds his Lordship, to ascribe the works of Beelzebub to the Holy Spirit.” Surely his Lordship, by these modern Enthusiasts, cannot mean any who apply for Holy Orders, and profess before men and angels, that “they are inwardly moved by the Holy Ghost, to take upon them the office and administration of the church;” when the searcher of hearts knows that they are moved only by secular views and worldly hopes of preferment; this is indeed ascribing the works of Beelzebub to the Spirit of God with a witness: or, to use the words of a no less learned, though less censorious Prelate, I mean the moderate Bishop Burnett, “it is a committing the horrid crime of Ananias and Saphira over again; it is lying, not only unto man, but unto God.”

This is a modern kind of Enthusiasm, Reverend SIR, which the true old Methodists always did, and I trust always will abjure, detest and abhor. If worldly church preferments had been their aim, some of them at least might have had worldly ladders enough let down to them to climb up by: but having received a kind of Apostolical commission at their Ordination, when  
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those who profess themselves) lineal successors of the Apostles, said unto them, "Receive ye the Holy Ghost now committed unto you by the imposition of our hands:" they would fain keep up and maintain something of the dignity of an apostolic character; and therefore without ever so much as designing to enter into any political cabals, or civil or church factions whatsoever, without turning to the right hand or the left, or troubling the world with so much as one single sermon or pamphlet on the bare externals of Religion; they have endeavoured to have but one thing in view, namely, to determine to think of nothing, to know nothing, and to preach of nothing but JESUS CHRIST, and him crucified; to spend and be spent for the good of souls, and to glory in nothing save in the cross of CHRIST, by whom the world is crucified unto them and they unto the world.

It is true, by thinking and acting thus, the Methodists have been, and it is presumed always will be, charged and condemned by men of corrupt minds, as thinking and acting irregularly and disorderly: But as such a charge, in the very nature of the thing, supposes a deviation from some settled standing rule, they would humbly ask wherein the irregularity and disorderliness of this way of acting and thinking doth specifically consist? Is it irregular and disorderly to be instant in season and out of season? Is it irregular and disorderly to do what every Bishop at the very



time of our being ordained Priests positively tells us pertaineth to their office, namely, “to seek after the children of God, scattered abroad in this naughty world?” Is it irregular and disorderly after we have established the truth of what we deliver in our sermons by scripture proofs, further to confirm and illustrate them by repeated and particular quotations, taken from the Liturgy, Articles, and Homilies of our Established Church? Is it irregular and disorderly to fill her Pews, to crowd her Communion Tables, and to recommend a frequent and constant devout attendance upon her public Offices and Services? Or, supposing they should, merely by caprice or prejudice, be denied the privilege of preaching within the Church, can it be justly termed irregular or disorderly, at least can it possibly be looked upon as criminal, to preach the same truths, to make use of the same kind of illustrations, to repeat the self-same recommendations without the church walls, in the fields, or any other place whatsoever?

The late candid Bishop of Lincoln, I am positive, did not think such a way of acting altogether so very criminal: for in a charge given to his Clergy some years before his translation to the See of Salisbury, he told them to this effect, “that they were not to look upon themselves as Ministers of a Plato, a Pythagoras, or any other Heathen Philosopher, consequently they were not to entertain their auditories with mere  
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moral harangues ; but that they were to consider themselves as Ministers of JESUS CHRIST ; and therefore if they would not preach the gospel in the Church, they could not be justly angry if the poor people went out to hear it in a field.” A charge this truly worthy of a sober-minded, moderate, wise Bishop of the church of England. For even in acting seemingly thus irregularly and disorderly, these modern Enthusiasts only copy after the greatest and brightest examples the world ever saw, and whose examples it is more than criminal not to follow or copy after. Our blessed LORD, when denied the use of the Synagogues, seeing the multitude, went up and chose a mountain for his pulpit, and the heavens for his sounding board. At other times he sat by the sea-side, nay, went into a ship and preached, whilst the whole multitude stood on the shore. When Peter and John, that this kind of Enthusiasm might spread no further among the people, were straitly threatened and commanded that they should thenceforth speak at all to no man in CHRIST’s name, they calmly yet boldly replied unto their threateners and commanders, “ Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye : For we cannot but speak the things which we have seen and heard.” A certain woman, named Lydia, a seller of purple, had her heart opened when the great Apostle of the Gentiles was preaching and praying by a river-side ; and

Dionysius the Areopagite, a woman named Damaris, and others, believed, and clave unto the same Apostle, from the time they heard him preach in the midst of Areopagus, or Mars hill. And we may suppose he was not less successful when he was obliged by the angry Jews to preach in the school of one Tyrannus.

I believe you will agree, Reverend SIR, that the venerable Fox and Bradford did not appear less venerable for preaching at Paul's cross; neither did I ever hear that Bishop Latimer was looked upon as degrading his episcopal character, when he used to preach out in Cotten Garden Westminster, and King Edward the sixth, that Josiah of his age, with some of his court, leaning on velvet cushions, looked out at the palace window to hear him. And I hereby appeal to the whole University, whether the Reverend Doctors of Divinity, Heads of Houses, Graduates or Under-Graduates, ever looked upon it as criminal, or beneath the dignity of their place and station, to sit out in the open air on St John Baptist's day, to hear a Master of Arts preach from the stone pulpit in Maudlin College yard; though for fear it may be they should give further sanction to field-preaching, they have lately thought proper to adjourn into the Chapel?

You know, Reverend SIR, who it was that, when those who were bidden in a regular way refused to come to the wedding-supper, without asking

asking any one's leave for so doing, sent forth some irregulars into the lanes and streets of the city, into the highways and hedges, with that glorious encouraging commission, not by fines and imprisonments, not by threats and expulsions, not by killing the body for the good of the soul, but by filling their mouths with Gospel arguments, backed with the all-powerful energy of the Holy Ghost, to *compel* poor, wandering, weary, heavy-laden sinners to come in. Armed with this panoply divine, and, as they think, authorised by the same LORD, some few of us continue to this day, amongst small and great, high and low, rich and poor, in Church or Chapel, in commons, streets, fields, whensoever or wheresoever divine Providence opens a door, to testify repentance towards God and faith in our Lord JESUS CHRIST: and this not out of contempt of, or in opposition to the godly admonitions of our ecclesiastical superiors, but because "the love of CHRIST constraineth us," and we think that a wo, a dreadful wo, awaits us if we preach not the Gospel. Not that we are enemies to a decent or even episcopal consecration, or setting apart Churches and Chapels for divine and holy worship: but we are more indifferent about the reputed outward sanctity of places, because our LORD, with great solemnity, said unto the woman of Samaria, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father: but the hour cometh, and now is,

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when the true worshippers shall worship the Father in Spirit and in Truth. Hence we infer, that every place is then, and only then, properly called holy when, like the ground around the burning bush, it is made holy by the divine presence of Him who spake to Moses out of the bush; or like mount Tabor, which by the Apostle Peter is called by way of emphasis, the Holy Mount, because himself and James and John, not only had upon that mount a visible outward manifestation, but also a blessed inward heart-felt sense of the Redeemer's excellent glory. It was undoubtedly this that made Peter break out into that exclamation: "Master, it is good for us to be here." And it was this that warmed, and not only warmed, but constrained the enraptured Patriarch Jacob, when he had only the ground for his bed, the stones for his pillow, and the open firmament for his curtains and furniture, to break forth into that extatic language, "How dreadful is this place! this is no other than the house of God; this is the gate of heaven."

If then, Reverend SIR, for this and such like things we are accounted irregular and disorderly, we are truly sorry for it:—Sorry, but not upon our own accounts, having the testimony of a good conscience that we act with a single eye, and in direct conformity to the authority of the word of God: but we are sorry barely on account of our impeachers and condemners, especially those who being set apart for the ministerial Office, and  
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loaded with ecclesiastical preferments, preach very seldom, or not at all ; or, if they do preach now and then, preach only as though they were barely reading wall-lectures, and seldom or ever so much as mention or quote the Homilies of our Church, though they have subscribed to an Article which says, that “ they contain a godly and wholesom doctrine, and which judges them to be read in Churches by the ministers diligently and distinctly, that they may be understood of the people.” It is to be feared, that it is owing to such irregularity and disorder as this, that when our people hear of our Articles or Homilies quoted by some few in the pulpit, that they are ready to cry out, “ What new doctrine is this? Thou bringest certain strange things to our ears :” At least if it is not so at home, I am sure it is so abroad. Hence it was that about three years ago, after I had been preaching to a very large auditory in one of the most polite places on the Continent of America, and in preaching, as is my usual custom, had strongly been recommending the book of Homilies, numbers were stirred up to go to the stores to purchase them : But upon inquiring after the book of Homilies, the Storekeeper, surprized at the novelty of the word Homilies, begged leave to know what Mussins they meant, and whether they were not Hummims.

What a pity therefore is it, Reverend SIR, that the book of Homilies, which ought to be in every hand, and as common as our Common Prayer

Prayer Books, should never yet have found a place in the large catalogue of books given away by the truly laudable Society for promoting Christian Knowledge, though founded soon after the glorious Revolution. If this be not remedied some way or another, we shall very soon become disorderly indeed : our Pulpits will still continue to contradict our Reading-desks, and we shall never have the honour of being stiled regular and orderly, till, regardless of Subscriptions, Oaths, Rubrics, and Ordination-Offices themselves, our practices give the lie to our professions, and we seek the fleece and not the flock, and “ preach ourselves, and not CHRIST JESUS our LORD.”

Dead Formalists, and proud self-righteous Bigots, may loudly exclaim and cry out, “ the temple of the LORD, the temple of the LORD, the temple of the LORD are we ! ” They may not only cry out, but also cast out ; and thinking they thereby do GOD service, though most notoriously deficient in their own moral conduct, may plead conscience, and say, “ Let the LORD be glorified.” But to such as these our LORD once said, “ Ye are they that justify yourselves before men, but GOD knoweth your hearts.” Like the chief Priests, the Scribes and Pharisees of old they may plead their Law ; for the breach of which these irregulars, as they imagine, ought to be condemned and suffer ; nay, time may come when they may be permitted to enforce their clamorous accusations by urging, as their godly predecessors  
once

once did against our Master, that “ we found these fellows perverting the nation, and forbidding to give tribute unto Cæsar : but Pilatè knew that for envy they delivered Him.” And though they could plead their Loyalty, and say, “ If thou let this man go thou art not Cæsar’s friend, we have no king but Cæsar ;” yet both our LORD and his Apostles rendered themselves, and strictly taught all that heard them, to “ render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” Fain would the Methodists copy after such gloriously divine examples : and, blessed be God, after a trial of near forty years, upon the most severe scrutiny, their LOYALTY cannot be justly so much as once called in question : For, as they fear God, so they dearly love and honour their King, their rightful Sovereign King GEORGE ; and have been, and continue to be, steady invariable friends to the Protestant succession in the illustrious House of Hanover. And if so, supposing these Methodists should be convicted of acting somewhat irregular, since it is only the irregularity of preaching and recommending unfeigned Love to God, and, for his great name sake, undissembled, disinterested Loyalty to their King ; is it not the interest as well as duty of civil government, if not to encourage, yet not to oppose them ? For it is certainly a most incontestable truth, that every additional proselyte to true Methodism, is an additional loyal subject to King GEORGE the

Third, whom, with his Royal most amiable Comfort, our gracious Queen CHARLOTTE, the Methodists with one united voice earnestly pray God long to continue to be a nursing Father and nursing Mother to our Church and People of every denomination whatsoever.

Every body is loudly complaining of the badness of our Times, and the degeneracy of our Morals. Sinners now proclaim their sin like Sodom, and the nation hath suffered more than a second deluge by an inundation of every sin, and every kind of corruption that was ever committed or practised under Heaven: "The whole head is sick, the whole heart faint; from the crown of the head to the sole of our feet, we are full of wounds and bruises, and putrifying sores." Shall there no man be found then to stand in the gap? None dare to attempt at least to stem the impetuous torrent? None venture to go out with their lives in their hand, and cry to a profane, careless, busy world, "Oh! every one that thirsteth, come ye to the waters?" Can any considerate, much more any real good man, be so cruel, as even to wish that the Gospel should be confined either to Church or Meeting, when there are so many thousands and tens of thousands who, as to spiritual things, know not their right hand from their left, and who never go either to Church or Meeting at all? If some are called to be settled Ministers (and may the great Head of the Church fill all our Parish-Churches and Meeting-Houses with



with true evangelical Pastors!) may not others be called out to be Itinerants? Have there not been Presbyters at large, even from the earliest times of Christianity? And if some of a more inferior rank and order should be qualified, and thrust forth by the great LORD of the harvest, when the harvest is so great, and the labourers so few, who shall dare to say to Him, "What doest thou?" Shall our eye be evil because He is good? If Isaiah was a Courtier, was not the Prophet Amos a Herdsman? In the days of Moses, when the Israelites were under a more immediate divine theocracy, news was brought him, and that too even by a Joshua, that Eldad and Medad were prophesying in the camp, without his Licence or his Ordination; what doth this meek man of God say? "Enviest thou for my sake? Would to God all the LORD's people were prophets." And in the days of our LORD himself, when He was personally present, his beloved disciple John, before his heart was more enlarged by divine love, said unto him, "Master, we saw one casting out devils in thy name, and he followeth not with us, and we forbad him, because he followeth not with us." But what said JESUS, that good Shepherd and Bishop of Souls? "Forbid him not."

Such instances, such striking instances as these, methinks, should make even good men careful not to give way to a narrow, selfish, bigoted spirit; and caution them against joining with



the world in smiting their Fellow-servants, by crying down or speaking slightly and reproachfully of a method of preaching and acting, which, maugre all opposition, for these thirty years last past hath been blessed and owned of God to the converting of thousands ; (not to a bare name, sect or party, or merely to head or notional knowledge, but) “ from darkness unto light, from the power of Satan unto God ; ” from holding the mere form, to the true abiding possession and practice of true scriptural godliness, in heart, lip, and life. But if good or bad men now dislike, and therefore oppose such an irregular way of acting, they may be told to their comfort, that their uneasiness on this account, in all probability, will not be of long continuance ; for few will choose to bid, or offer themselves candidates for such airy PLURALITIES : to go thus without the camp, bearing all manner of reproach ; to become in this manner, “ Spectacles to God, to angels, and to men ; ” to sacrifice not only our natural, but spiritual affections and connections, and to part from those who are as dear to them as their own souls, in order to pass the Atlantic, and bear the colds and heats of foreign climes ; these are such uninviting things to corrupt nature, that if we will have but a little patience till a few old weary heads are laid in the silent grave, these uncommon gospel - meteors, these field - phænomena, that seldom appear in the latitude

latitude of England, scarce above once in a century, without the help of any coercive means, will of themselves soon disappear. They begin to be pretty well in disrepute already: Yet a little while, and in all human probability they will quite vanish away. But though I am neither a Prophet, nor the son of a Prophet, I am greatly mistaken if, in the Redeemer's own good time and way, some spiritual phoenix will not hereafter arise, some blessed gospel-instrument be raised, that shall make the devil and his threefold army, "The lust of the Flesh, the lust of the Eye, and the pride of Life," to fly before the sound of the gospel trumpet.

I have dwelt the longer upon this particular, Reverend SIR, because the present learned Bishop of Gloucester, in his late volumes, intitled, *The Doctrines of Grace*, is pleased to observe, more than once, that he finds fault not so much with the matter, as the manner of the Methodists preaching. But if by the manner, his Lordship would have us to understand, not their manner of preaching in the field, but the manner of their delivery, whether in the church or field, I would humbly ask his Lordship, if he ever heard any of them preach? If not, doth our law condemn any man, or any set of men, unheard? And I would humbly inquire further of his Lordship, and all others whom it may concern, how they would have them or any others preach?

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I remember the great Doctor Delauny, when I had the honour of being with him, many years ago, at the Right Reverend Doctor Boulter's, then Lord Primate of Ireland, among other hints, proper for a young Preacher, gave me to understand, that whenever he went up into a pulpit, he desired to look upon it as the last time he should ever preach, or the last time that the people should ever hear him. O that all Preachers, whether within or without doors, however dignified or distinguished, went always up into their respective pulpits thus impressed! They would then preach as Apelles once said he painted, namely, for Eternity: They would then act the part of true gospel Christian Orators, and not only calmly and coolly inform the understanding, but by persuasive pathetic address endeavour to move the affections, and warm the heart. To act otherwise bespeaks a sad ignorance of human nature, and such an inexcusable indolence and indifference in the preacher, as must constrain the hearers, whether they will or not, to suspect that the Preacher, let him be who he will, only deals in the false commerce of unfelt truths.

Were our Lawyers, our Counsellors, or our Players to act thus, both the Bar and the Stage would soon be deserted; and therefore that answer of Mr Betterton, to a worthy prelate, when he

he asked him "how it came to pass that the Clergy, who spoke of things real, affected the people so little, and the Players, who spoke of things barely imaginary, affected them so much," is worthy of lasting regard. "My Lord, says Mr Betterton, I can assign but one reason, which is, We Players speak of things imaginary as though they were real, and too many of the Clergy speak of things real as though they were imaginary." Thus it was in his, and all know it is too much the case in our time. Hence it is, that even on our most important occasions, the worthy gentlemen concerned in our public Charities, generally find themselves more obliged to the Musicians than the Preachers, for the largeness of their collections: and hence, no doubt it is, that upon our most solemn Anniversaries, after long previous notice hath been given, when some even of our Lords Spiritual preach themselves, perhaps not two Lords temporal come to hear them.

Sorry am I therefore, Reverend SIR, to inform you, that a celebrated Orator, in one of his Lectures delivered, if I am not mistaken, in the University of Oxford, takes the liberty of saying, "That it is to be feared this is too much the state of the Pulpit-elocation in general, in the church of England: On which account, adds he, there never was perhaps a religious sect upon earth whose hearts were so little engaged in the act of public worship as the members of  
that

that Church. To be pleased, we must feel, and we are pleased with feeling. The Presbyterians are moved; the Methodists are moved; they go to their meetings and tabernacles with delight; the very Quakers are moved; fantastical and extravagant as the language of their emotions is, yet still they are moved by it, and they love their form of worship for that reason: Whilst much the greater part of the members of the Church of England, are either banished from it through disgust, or reluctantly attend the service as a disagreeable duty."—Thus far Mr Sheridan.

But why go I to the Bar or Stage to fetch vouchers in defence of earnestness in heart and action, when speaking for the most High God, and offering salvation to precious and immortal souls, for whom the ever-adorable Mediator shed his precious blood? You know, Reverend Sir, the character given of Bucolospherus one of the Reformers, *Vividus vultus, vividi oculi, vivide manus denique omnia vivida*. You have also heard of a Prophet who was commanded by the LORD GOD himself to smite with his hand, and stamp with his foot; and Gospel-ministers in general are commanded to "cry aloud, and spare not, and lift up their voices like trumpets." But why refer I even to Reformers or Prophets? Rather let me mention the GOD and Saviour of all, even our Lord JESUS CHRIST, on whose manner of preaching the multitudes  
that



that followed him, when he came down from the mount made this just observation, that “He spake as one having authority, and not as the Scribes.” And after his resurrection when “beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning Himself,” the two disciples at Emmaus said one to another, “Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?” And I believe we may venture to affirm, that if preachers in general spake and opened the Scriptures more under the influence and energy of his blessed Spirit, whether in consecrated or unconsecrated ground, within or without doors, they would find that their hearers hearts in a degree would burn within them too.

But I have done. — You will be so good, Reverend SIR, as to pardon not only the freedom but prolixity of this. I have already mentioned my motives for writing; and therefore shall now close with the advice given upon a similar occasion to an ecclesiastical council by Gamaliel, a Doctor of Law, and had in reputation among all the people: “And now I say unto you, refrain from these men, and let them alone: for if this counsel or work be of men, it will come to nought; but if it be of God, ye cannot overthrow it: lest haply ye be found to  
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fight against God." To this God, and the word of his *grace*, I most humbly recommend both yourself and the whole University, and earnestly pray, that all at all times may have a right judgement given them in all things; I beg leave to subscribe myself,

REVEREND SIR,

Your willing Servant,

For CHRIST's sake,

LONDON,  
April 12, 1768.

G. WHITEFIELD.

REMARKS  
UPON THE  
Reverend Mr. *WHITEFIELD*'s  
LETTER  
TO THE  
VICE-CHANCELLOR  
OF THE  
UNIVERSITY OF OXFORD;  
IN  
A LETTER to the Rev. Mr. *Whitefield*.

By a late Member of the University of OXFORD.

OXFORD:

Printed at the THEATRE; for J FLETCHER, in the  
Turl, and Sold by J. FLETCHER and Co. in St. Paul's  
Church-Yard, London. MDCCLXVIII.

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## REMARKS, &c.

REVEREND SIR,

**T**HOUGH I am an entire Stranger to you, and no Ways affected by your Letter to the Reverend Dr DURELL, Vice-Chancellor of the University of *Oxford*, occasioned by a late Expulsion of Six Students from *Edmund Hall*, than as a Member of the Civil Community in general, and of the Church of *England* in particular; yet, from my Relation to both of them, and the just Indignation which your Principles and Practices have raised in me, I am prompted to make some Strictures upon that extraordinary Performance, and address them to you in this publick manner; not with any Hopes, I assure you, of reforming you, for it would be absurd in me to prove a Person insane, and at the same Time attempt to convince him of that Insanity, that would



be supposing him in his Senses in order to satisfy him that he is out of them : but my Design is to deal with you as Magistrates do with an Offender, whom they despair of bringing to any Good, for then they animadvert upon him for the Good of others, and by open Punishment aim at suppressing the Influence which his Advice or Example may have had upon his Acquaintance. Could I flatter myself with the least Prospect of working any Good upon you, I would have held the Glass to you alone, and shewed you only to yourself, but as I am sensible that this would be offering it to one who is blind I shall endeavour to expose you to publick View that I may call back those unhappy Straglers whom your Enthusiastick Rants may have drawn after you, that I may rectify their mistaken Notions who have entertained a too favourable Opinion of you, and may confirm those who disapprove of your Conduct, and render you more contemptible in their sight.

For which Ends it will be necessary, in the first Place, to consider what the Gifts of the Holy Spirit were in the Times of the Apostles, as set forth in the sacred Writings, and what they now are in these later Ages of the Church.

In

In the 2d Chapter of the *Acts* it is written, *when the Day of Pentecost was fully come, the Disciples were all with one Accord in one Place: and suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting: and there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them: and they were all filled with the Holy Ghost; and began to speak with other Tongues, as the Spirit gave them Utterance.*

There were also several other Gifts besides this of Tongues conferred on the first Converts to Christianity, for our Saviour tells his Apostles after his Resurrection and before his Ascension, as it is recorded in *St. Mark's Gospel*, *that these Signs shall follow them that believe; in my Name shall they cast out Devils; they shall speak with new Tongues. They shall take up Serpents, and if they drink any deadly Thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.* Ch. 16. v. 17, 18.

And *St. Paul*, speaking of spiritual Gifts, saith, *that to one is given by the Spirit, the Word of Wisdom, to another the Word of Knowledge, to another Faith, to another the Gifts of Healing, to another the Working of Miracles, to another Prophecy, to another the Discerning*

*of Spirits, to another divers kinds of Tongues, to another the Interpretation of Tongues. 1 Cor. 12. 8, 9, 10.*

Besides these special Favours which the Holy Spirit distributed to Persons severally as he willed, there are other Gifts which were bestowed upon all Believers in general, these are commonly called the Grace of God, and were the Influences of his Holy Spirit upon their Minds in strengthening their Faith, cooperating with their Wills, and furthering their Endeavours in the Purposes and Practices of a good Life.

The First were the extraordinary Powers of the Holy Spirit conferred upon chosen Persons and for a particular Season, how long they were continued the learned are not agreed; some hold that they existed only in the Apostolick Age or first Century of the Church, others assert that they lasted through the second, third, or even fourth Century, but it is allowed by all that these Powers were strongest and most frequent in the Birth and Infancy of Christianity, that they gradually decreased as that increased, and at last were totally withdrawn when the Church was arrived to its full Maturity.

The other Gifts which were given to all Believers were unquestionably strongest upon the

the first Converts who from the clear overpowering Light which was diffused into them, and the divine Instincts accompanying them had sufficient internal Evidence of their being filled with the Holy Ghost: but the Portions of this Spirit were not poured forth in such a liberal Manner in after Ages; its Effects were sensibly diminished together with the extraordinary Powers, yet they never like them entirely ceased: for this spiritual Grace is still in some Degree communicated to the Members of Christ's Church, and will continue to be so to the End of the World.

But this Communication is now to be judged of more from the visible Effects it produces in Mens Lives than from any immediate sensible Influences upon their Minds: its Cooperations with our Wills, its Suggestions to the Mind and its Impulses upon the Springs and Principles of our Actions are so secret and imperceptible that it is impossible to discern the Cause but from its Effects: for whatever our mental Assurances or internal Experiences may be, yet if we do not Things as it were beyond ourselves and worthy of supernatural Assistance, they are only the wild Transports of an overheated Imagination: the genuine Fruits of the Spirit are Love, Joy, Peace, and all Christian Vir-  
tues

tues and Graces, if we bear them plentifully in our Lives and Actions we may then trust that we have the Spirit of God, and shall be led from an humble Sense of our own Infirmities, and a firm Faith in the Promises of our Saviour, to presume that it is his Holy Spirit which acts in us both to will and to do ; but still this is only a rational Presumption and no absolute Certainty, we may possibly be mistaken ; and it is much easier to judge of the Absence than of the Presence of this Holy Spirit, for we may safely pronounce that he who leads an immoral and vicious Course of Life hath not the Grace of God, and that profligate and hardened Sinners are given up to follow their own Lusts : but good Works are not so readily distinguished, we are Strangers to our own Hearts, and it is difficult to ascertain the Principle from whence our Actions flow ; and if we know not ourselves, nor can fully understand the Motions of our own Spirit, how can we judge of the Operations of another's Spirit upon us.

These general Communications thus limited or circumscribed are now called the ordinary Gifts of God's Holy Spirit to distinguish them from the extraordinary Gifts which were confined to the Apostles and Primitive Christians.

Again



Again as we must judge of these ordinary Gifts by their visible Effects upon our Lives and Actions so we have no other Criterion of the Calls to the several Orders of the Ministry or to the Discharge of the Office of Bishop, Priest, and Deacon.

The ordaining Powers, *viz.* The Bishops with their assistant Priests don't pretend to judge of the Qualifications of the Candidates for Holy Orders but from their Examination into their Abilities, and from their personal Acquaintance with them, or authentick Credentials from others, of their Lives and Conversations, they do not pretend to have any intuitive knowledge of the Persons who offer themselves for Ordination, nor have they any Power of discerning who are called to the Ministry, but what arises from these external Scrutinies.

In the several Forms of Consecration the Bishop indeed puts these Questions to the Candidate for Orders, Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration? and do you think that you are truly called according to the will of our Lord Jesus Christ to the Ministry of the Church?

As the Ordinary cannot know any Thing of the Fitness of his Candidates but from the  
 afore-

afore-mentioned Informations he proceeds to get what farther Intelligences he can by charging the Consciences of the Candidates themselves ; and even here it is evident that he doth not suppose them to have any certain Knowledge of their own Call to this Function by his asking them whether they trust or verily believe they are inwardly moved by the Holy Ghost to take upon them this Office and Ministration.

And as the Enquirer doth not require any positive or absolute Declaration of this internal Motion from the Persons themselves, so are they prompted with an Answer which implies some Degree of Uncertainty, for they only say that they trust so.

And here let me suppose that these Respondents have early applied themselves to the Acquisition of the learned Languages in which the Holy Scriptures were originally written, or have been universally allowed to be faithfully translated, and that rejecting all other Professions they have dedicated their Time and their Talents to the Study of Divinity, and to the Pursuit of those Attainments which lead to the Knowledge of it. Let me suppose likewise that they come with a fixt Purpose of Mind to undertake this sacred Office, and are fully persuaded by these  
Prepa-

Preparations and Accomplishments that they are qualified through the Grace of God for a regular Discharge of it. And then, Sir, give me leave to ask, whether they are not upon these Suppositions sufficiently warranted from these Preparations to answer to the above Questions in the Manner they do? or whether they can have any other or better Assurances within themselves of their being truly called to the Ministry of the Church? And let me farther ask, whether the Ordinary doth not think that if they can bear these Testimonies of and to themselves they are not properly qualified to make these Responses? and whether he understands by their Declaration of this Trust or Confidence that they have any other Call, or are in any other Manner moved to take upon them their Office and Ministration in the Church?

The Bishop indeed in the Act of Ordination is directed to express himself in a very strong Manner to the ordained Person; *viz.* Receive the Holy Ghost for the Office and Work of a Priest or Bishop in the Church of God now committed to thee by the Imposition of our Hands.

But is he supposed to mean any Thing more than the investing him through the Grace of God with the Power and Authority

of the Office to which he is admitted? or can the ordained Person presume that he hath through this Investiture any other than the ordinary Gifts of the Holy Ghost conferred upon him, which he is to manifest by a conscientious Discharge of the Duties of his Office, and an ample Display of those Virtues with which a Minister of the Gospel ought to distinguish himself?

Upon the whole then of what hath been said upon this Subject, since the extraordinary Gifts of the Holy Ghost were not extended beyond the first Ages of Christianity; since the ordinary Gifts alone of the same Spirit were communicated in after Times to all true Believers in general, and to the Ministers who were set apart for the Service of the Altar in particular; and since there are no other Demonstrations of this divine Grace but in the Fruits of Piety and Virtue which are borne in the Lives of these Persons, these Distinctions are natural, obvious, and necessary, and indeed they are so necessary to be made that without them we shall fall into gross and fatal Errors; which will be fully exemplified from the Examination of your Letter to the Vice-Chancellor of *Oxford* by this Criterion: For you seem to proceed, through the whole of it, upon the Supposition



tion of the extraordinary Gifts of the Holy Ghost being being still continued to the Members of Christ's Church ; I would willingly persuade myself that you meant only the Continuance of some, and not of all these supernatural Gifts ; but as you have not made the least Difference or Distinction between them, I find myself not sufficiently authorized from any Part of your Letter to put this Construction upon it, and I should be thought by most Men to exceed the Bounds of Charity, and possibly in your Opinion of Justice itself, if I should thus contract your Meaning : Let your Letter then explain itself.

In the first Place you open it with a Recital of the Promise of the Holy Ghost given by our Saviour to his Disciples, and a Description of it's Mission on the Day of *Pentecost*, in which you tell us that "*the Holy Ghost was not to be confined to or monopolized by them, but was to be of standing general Use.*" And again, pag. 3<sup>d</sup>. "Upon this Rock, viz. upon an experimental Manifestation and Application of his Divinity to the renewed Heart, ( which Flesh and Blood, human Reason, vain Philosophy, moral Suasion, or any, or all barely external Evidence whatsoever cannot reveal )



“ hath he built, doth he now build and will  
 “ continue to build his Church, and there-  
 “ fore it is that the Gates neither the Power  
 “ or Policy of Hell shall ever be able to pre-  
 “ vail against it. By the Influence of this  
 “ Almighty Agent hath he promised to be  
 “ with his Ministers and People even to the  
 “ End of the World, and agreeable to this  
 “ hath taught us daily to pray that his King-  
 “ dom may come, which being to be begun,  
 “ carried on and completed by one continued  
 “ Emanation of divine Influence communi-  
 “ cated to Believers, in the Use of all ap-  
 “ pointed Means, can alone enable us to do  
 “ God’s Will on Earth with any Degree of  
 “ Unanimity, Chearfulness, Universality and  
 “ Perseverance, as it is done by the holy  
 “ Angels above, and as this is the daily uni-  
 “ ted Prayer of the whole Catholick Church,  
 “ it followeth that any Addition of any in-  
 “ dividual Monument of divine Mercy out  
 “ of every Nation, Language, or Tongue,  
 “ must be looked upon in part as an Answer  
 “ to the daily Prayer of every individual Be-  
 “ liever under Heaven.”

If, Sir, you intended, or thought, to  
 make any Distinction between the Influences  
 of the Holy Spirit at different Ages of the  
 Church, here was the proper Place for it;  
 but

but, instead of that, the contrary is implied in your very Words; *viz.* upon an experimental Manifestation and Application of his Divinity to the renewed Heart doth he now build his Church; by the Influence of this Almighty Agent hath he promised to be with his Ministers and People, even to the End of the World; and, by one continued Emanation of divine Influence communicated to Believers; what other Interpretation can be given to these Sentences but that you suppose the same Influences, which were communicated to the Disciples on the Day of *Pentecost*, were uninterruptedly continued to all Christians in all Times; nay, you not only suppose so, but your Expressions amount to a direct Assertion of it. And indeed your whole Letter runs so much in this Strain, that it would be tedious to transcribe all that you have said to confirm it, and it must be as needless, since the most incurious and superficial Reader cannot but observe and recognize it. I will therefore only select some few Passages which most deserve our Notice.

The Introduction of the six expelled Members from *Edmund-Hall* into your Letter is very remarkable, for you compare them to the first Converts to Christianity at *Antioch*, on whom the Holy Spirit was poured forth  
in

in the most visible Manner, we are told, you say, that when *Barnabas* came to *Antioch* and saw the Grace of God he was glad; and why? because, he was a good Man, and full of the Holy Ghost and of Faith; and as the same Cause will always be productive of the same Effect, you infer that all good Christians, being like *Barnabas* endowed with the same godlike Disposition, will always be glad when they see or hear of any scriptural Marks or practical Evidences of true and undefiled Religion wrought in, or appearing upon, any Subject of divine Grace whatsoever; and that it afforded Matter of uncommon Joy, and gladden'd the Hearts of many to hear that for some Time past there hath been a more than religious Concern and Zeal for promoting their own and others Salvation among some of the Sons of the Prophets; which Sons were Six pious Students who promised to be the Lights or the Salt of the moral World, as *Elisha's* Cruse of Salt was to Part of the natural World:— your styling these Six pious Students the Sons of the Prophets wants some little Explanation; Do you mean that their natural Parents were Prophets? but this can hardly be; for their Birth was so mean and obscure that I think you must be more than a Prophet to give this

Testi-

Testimony of their Parentage : or do you mean that they are regenerate and the Sons of spiritual Parents ? but still we are as much in the dark to know who these spiritual Parents are ; Do you mean the Methodistical Teachers and Frequenters of your Oratories and Tabernacles ? are you, Messrs *W-----*, Mr. *M----*, Mr. *H----*, together with Lady *H----*, Lady *C----*, Miss *B----*, and many others their Fathers and Mothers ? Do you call yourselves the Prophets, and do you acknowledge them for your Sons ? a very promising Offspring indeed ! and though I am no Prophet nor the Son of a Prophet, yet from the strong Lineaments which I can trace in them I can clearly discern that they are no spurious Race, and will venture to foretell that this rising Generation will not degenerate from the former, but will turn out as famous Gospel Ministers, and endowed with as much sound Knowledge as their Progenitors ; I therefore congratulate you Both upon this near Relation and Similitude to one another : O fortunate Sons ! begotten of such indulgent Parents who will throw their Mantle upon you and invest you with their whole Spirit of Prophecy ! And, O thrice happy Parents for begetting such hopeful Children, who will be as apt to teach,

and

and want as little to learn, as yourselves ; and who will be wrapped up in your Cloaks and feel themselves possessed of all your Divinity ; few equals have ye Both at present, and fewer still will ye leave behind you ; and as some of you have already reaped in Part the Fruits of your Labours may you all in due Time receive the full Rewards of your Deeds.

Nothing surely but the extreme Dotage of a Parent upon his Children could move you to compare these half-dozen young Men to *David*, to our Saviour, to the Apostles, and more especially to St. *Paul* ; and to take it for granted that having been exercised in the meanest Trades they had like them the same supernatural Calls ; though I think it was a strange Anticlimax in you, after mentioning such great Exemplars, to descend to Instances not only more distant in Time from them but comparatively speaking infinitely more distant in Degree : I should be glad to be informed what Reasons you have for this extravagant Presumption ; could any Thing less than an equal Discernment of Spirits with the Apostles justify your making use without the least Hesitation of this Comparison, and roundly supposing that all must have the same Conviction of its Propriety with



with yourself: I must indeed own myself an Infidel in this Respect, but if I stand alone, a single Exception will not destroy your general Hypothesis; however to my simple Apprehension these low Mechanicks were moved with the Spirit of Pride and Ignorance, and have no other Calls but of Vanity, Idleness, and Hunger; and I make no doubt that had their Attempts to creep through some *privy Holes*, or to climb over the Fences into the Ministry, been crowned with Success they would have scorned the Dust from whence they sprang, and spurred on with the turbulent Spirit of Ambition would never cease clambering after the higher Places, and even been dissatisfied though they reached to the highest Round in the Ecclesiastical Ladder. (See Page 32.)

Your Vindication of these trading Students, for using *extempore* Prayers, reading and singing of Hymns, for dropping now and then a Word of Exhortation, and opening, expounding, and enlarging upon a Text of Scripture in their religious Assemblies, is still founded upon your Hypothesis of divine Inspiration: for what other Meaning can be put upon such Expressions as these: “In that  
“Day, (Page 9.) that Gospel Day, (these last  
“Days wherein we live) saith the great God,  
C “I will

“ I will pour out a Spirit of Grace and a  
 “ Spirit of Supplication upon the House of  
 “ *David*, and upon the Inhabitants of *Jeru-*  
 “ *salem*, &c.” And again, (Page 13.) “ I  
 “ am apt to believe, if not only our Students  
 “ and Ministers, but private Christians, were  
 “ born from above, and taught of God, as  
 “ those Wrestlers with God were, they would  
 “ want Forms of Prayer, though we have  
 “ such a Variety of them, no more than they  
 “ did.”

The Analogy you form between the As-  
 sembly of the Apostles on the Day of *Pente-*  
*cost* with your Fellowship Meetings is of that  
 high Enthusiastick Kind that it hath some  
 Tincture of Blasphemy in it: but to avoid  
 the Charge of Misrepresentation I will trouble  
 you with ecchoing back you own Words, at  
 Page 16 and 17. “ One immediate Confe-  
 “ quence of that grand Effusion of the Holy  
 “ Ghost on the Day of *Pentecost*, we are told,  
 “ was this, namely, that “ they who gladly  
 “ received the Word, and were baptized,  
 “ continued stedfast in the Apostle’s Doctrine,  
 “ in Fellowship, in Breaking of Bread, and  
 “ in Prayer.” This is a short, but withal a  
 “ full and blessed Account of the first truly  
 “ apostolick primitive Church ; and we may  
 “ venture to affirm, that as we are more or  
 “ less

“ less Partakers of a true apostolick primitive  
 “ Spirit, such Kind of religious or fellow-  
 “ ship Meetings, will in Proportion increase  
 “ or decrease among us. To talk therefore,  
 “ or write, or preach against, or either by  
 “ private Persuasion or open Violence to op-  
 “ pose or endeavour to suppress or discounte-  
 “ nance such Kind of religious Societies, is  
 “ flying, as it were, in the very Face of the  
 “ Scriptures of Truth, and of the Holy Ghost  
 “ himself.” And again, “ what Affront must  
 “ we put upon our Country in general, and  
 “ the Church of England in particular, even  
 “ by barely imagining that any Law now  
 “ exists that prohibits any of her Members  
 “ from frequenting such Societies as have the  
 “ divine Authority and Supercription so ap-  
 “ parently stamped upon them ?”

Though enough hath been said to prove  
 this Head yet I cannot part with it without  
 taking some Notice of your curious Descrip-  
 tion of a Methodist, and of yourself, I sup-  
 pose, at the Head of them.

The Description is wholly taken from the  
 seventeenth Article of our Church, or it is  
 Predestination applied to the real Methodist ;  
 for he is a chosen Vessel made to Honour,  
 the Son of God by Adoption, justified freely  
 and predestinated to everlasting Salvation ;

and if you had proceeded farther with the Application of this Article, it is natural to think, you would have said that all who are out of the Pale of Methodism are thrust by the Devil into Desperation or Wretchedness of most unclean Living, no less perilous than Desperation.

Though it is expressly said in this Article that the Council of God, in which there is Predestination to Life decreed, was before the Foundations of the World were laid, and is kept secret from us; yet you take upon you to assert, with as much Assurance as if you had been a privy Counsellour in the Cabinet of the most high, and had this impenetrable Secret revealed to you, that the Methodists, and they only, are decreed in this Council to be the elect People of God: and with the same unparalleled Presumption you peremptorily declare that one Thing you know, namely, that the grand Accuser of these six expelled Culprits “will receive no  
 “Thanks for that Day’s Works from the in-  
 “numerable Company of Angels, the general  
 “Assembly of the first-born, which are writ-  
 “ten in Heaven, or from God the Judge of  
 “all, in that Day when Jesus, the Media-  
 “tor of the New Covenant shall come in his  
 “own Glory, in the Glory of the Father,  
 “and

“and his holy Angels, and gather in his  
 “Elect from all the four Corners of the  
 “World.” (Page 20.)

Pray, Sir, how came you by this Knowledge? was it given you by Inspiration? but, methinks, I hear you say that it was imparted to you when you had the Happiness of receiving the Witness of the Spirit of God in your Heart about thirty Years ago at *Pembroke College in Oxford*, from which Time you had experimental Assurances that the Methodists, and their Children, would be acquitted, and their Opponents condemned at this high Tribunal.

Your Definition likewise of Methodism, when duly explained, will tally very well with your Description of a Methodist, which you say is no more nor less than Faith working by Love: but what is this Faith? if it be not more it is not less than an invincible Prepossession, or an high flown Conceit engendered by Pride and Ignorance, that the possessed is one of the few chosen, regenerated and born anew, the peculiar Favourite of Heaven, richly endowed with the Grace of our Lord, beloved of God and having Fellowship with the Holy Ghost. (Page 29.) This indeed every one will acknowledge to be Enthusiasm, and most will join with the  
 Methodist



Methodist in humbly apprehending that he cannot with any Propriety of Speech be termed a modern Enthusiast ; (Page 30.) for though he be lately dubbed a Methodist, and the Appellation be new, yet the Substance of his Enthusiasm is at least as old as the Prophet *Isaiah*, from whom we learn that the common Language of the Methodists in his Days was, *come not near me for I am holier than thou*; it is likewise the Methodism with which the supercilious and contemptuous *Pharisees* were seized when their Heart poured forth itself in this extemporaneous and indignant Vaunting to the Almighty ; *God I thank thee that I am not as other Men are* : and to mention but one more and that a too recent Example, it is an Enthusiasm in which our Gospel itinerant Mountebanks, our field Phænomenas, our spirituous Oracle and Tabernacle Mongers are over Head and Ears immerfed in, whose usual Cant is, we and our People are holy, all others are prophane, we are the elect, they are the reprobate, our final Perseverance is fixed, and so indeed is theirs, for we cannot do evil, they cannot do good.

The Faith of a Methodist, you say, works by Love; if you mean the partial narrow Love towards your own Votaries, I cannot contradict

dict it, nay your Love, for ought I know, may like the Rays of Light operate the stronger for being contracted within an exceeding small compass, but then I am afraid it is all spent there; how do you stand affected towards those who are not of your Herd? as you set up yourself for a complete Pattern and Copy of Methodism, let us see from your Letter and Discourses how your Faith works: is there then any Love in your uncharitable Infination upon our Right Rev. Arch-bishops and Bishops, (Page 26.) that if they should think proper to countenance the Expulsion of such worthy and truly religious Students, those who have no Religion at all may not only meet with Countenance, but Approbation and Applause: was you moved by a Spirit of Love when you cast that invidious Reflection upon the Clergy, (Page 13.) of their tripping up their Heels, skipping and dancing at the Musick of a Ball Room? you likewise give but a sorry Specimen of your Love to the University of *Oxford* when you insidiously charge it with the more common and too frequent Noise of Box and Dice at the unlawful Games of Hazard and Back Gammon: the Game of Hazard is now grown obsolete, and so little played at there that I am very certain there are very few Members  
 who

who know what it is, and may venture to affirm that no occasional Visitant ever heard or saw it played at in *Oxford*, it is not nor ever was the Humour of the Place, and if by chance some young Men at any Time were prompted by Curiosity to play at it, it was done with the greatest Privacy, and if known would have met with the severest Reproof : as to Back-Gammon, it is an innocent Amusement ; and it is some Thing extraordinary that you should aggravate this Charge with its being unlawful, when it is a Game and almost the only one with Box and Dice that is excepted in the Act of Parliament which prohibits the Use of them, and the Reason of this Exception is, that it is averse to the Spirit of Gaming, and is an entertaining and harmless Diversion : is this the Return of Gratitude and filial Piety you make to your *Alma Mater* ? from the Relation you claim to her it would have ill-become you to publish ill-natured Truths, how much more scandalous then must it be to slander her with scurrilous Falsities ? whatever Honour therefore (See Page 27.) you may think it to have such a nursing Mother, she will always be ashamed of, and will spurn from her, such wayward and spurious Sons.

Again,

Again, when from the Gall of Bitterness you have vented your Spleen against the Bishops and the University, you then indulge your rancorous Spirit with falling foul upon the Clergy in general, whom you upbraid with being regardless of Subscriptions, Oaths, Rubrics, and Ordination Offices themselves, (Page 40.) for their Practices giving the Lie to their Professions, for seeking the Fleece and not the Flock, and preaching themselves, and not Jesus Christ their Lord. And after these infamous Invectives you still farther brand them with the opprobrious Titles of dead Formalists, and proud self-righteous Bigots, who loudly exclaim, the Temple of the Lord are we, and who not only cry out, but also cast out, and thinking they thereby do God Service, though most notoriously deficient in their own moral Character, they plead Conscience, and say, let the Lord be glorified; but to such as these the Lord once said, ye are they that justify yourselves before Men, but God knoweth your Hearts.

As to the Laity, who are not Methodists, you are not quite so lavish of your Abuses, it is enough for them that they hold only the mere Form of Godliness, that though some of them may have a little Head Knowledge, yet their Hearts are void of all Grace,

and that they are lost in Darkneſs, and under the Power of *Satan*.

Thus if we may be allowed to judge of Methodiſm from this Copy of it, we cannot but ſay that it is a frantick Conceit working by Pride, Ignorance, and Ill-Nature; or it is a furious fiery Zeal which hath burnt up every Root of Charity, and where the tender Mercies are cruel: If this be a true Portraiture of a Methodiſt drawn to and from the Life, if this be a juſt Deſcription of his Faith and his Spirit, then O my Soul come not thou into their Secret, unto their Aſſembly be not thou united, for in their Self-will they have paſſed a moſt dreadful Sentence of Condemnation upon all Mankind, ſaving their own Fraternity, and was their Power equal to their Will they would ſoon put it into Execution.

Having thus ſhewn at large how it is ſuppoſed through the whole Tenor of your Letter that you and your half-dozen Worthies (though, I think, as their Expulſion hath neither been reverſed nor refuted they ſhould rather be ſtiled Unworthies) are inſpired with the Holy Ghoſt in the ſame Manner that the Apoſtles and Diſciples were in the firſt Century of the Chriſtian Æra, I will therefore take the Liberty of examining upon what  
Grounds



Grounds or Proofs you support this Supposition.

Whatever Assurances the primitive Christian might have of his being endowed with the Holy Ghost from his own internal Feelings, yet if there was a Possibility of his being deceived, the Manifestation of it by some external Evidences would have been a satisfactory Confirmation of its Reality even to himself : but should he want no such collateral Securities upon his own Account, yet they were absolutely necessary for the Conviction of others, who could have no other Demonstration of this Endowment in him but from the outward and visible Testimonies which he should exhibit to them.

Now these Testimonies were the extraordinary Gifts of the Holy Ghost, such as the Gifts of Wisdom and Knowledge, of Healing and working of Miracles, of Prophecy, of divers Kinds of Tongues, and the Interpretation of Tongues.

Let me therefore bring these Tests to your Hypothesis, and try how it is proved and supported by them.

We will begin with the Gift of Wisdom or Knowledge : but as to Head or notional Knowledge, as you are pleased to term it, you despise it, and hold all Disqualifications

in Respect to Learning, Age, or being of Trades, &c. &c. &c. to be *Nugæ Tricæque Calendæ*: (Page 27) nay, they be not only Trifles in your Account, but all human Learning must be superfluous Lumber, with which the more the Head is stuffed there is the less Room for spiritual Furniture; all Philosophy, whether natural or moral, all the liberal Arts and Sciences, History, Mathematicks, Poetry, Painting, and Musick, together with the learned Professions of Law and Physick are vain, the Engrossers of Time, and Pains; they lie in our Way and like *Alexander* to *Diogenes* they take away what they cannot give, and stand between us and the sun. This capital Warehouse therefore should be cleared of all this useless Farrago, and the greater Vacancy there is in this principal Part, the Operations of the enraptured Mind will be the less embarrassed: it must likewise be acknowledged that you have a much weightier Reason for demolishing this worldly Wisdom than *Omar* the *Mahometan* General had for setting Fire to the famous *Alexandrian* Library, whose only Pretence was that if it contained more than the *Alcoran* it was unnecessary, but if it had any Thing contrary to it it was not fit to be preserved, but your Objection to the Books of Art and Nature is,

that

that they are not only unnecessary but prejudicial, and therefore you are for cutting down this Tree of Erudition, and extirpating it, Root and Branch.

And as you discharge the Head so you do the Heart from any Knowledge, you renounce all Pretensions to that old Heathenish Apothegm *γνῶθι σεαυτὸν*: the true Methodist is determined to think of Nothing, to know Nothing, and to preach of Nothing save Jesus Christ; (Page 33) and therefore he is least acquainted with the Motions of his own Heart, and however furious his Spirit may be, he knows not of what it is, and may say of it as he doth of the Wind, he cannot tell from whence it comes, nor whither it goes. Where then doth the great Knowledge of the Methodist lie? surely it must be in his Imagination; where the less he calls in foreign Assistance, and the more he trusts, what he calls, to the Lord, the more spiritual Powers he is invested with: Extempore Prayer and extempore Preaching are free Gifts, he must not be beholden to any Pre-meditation or Preparation for they are utterly incompatible with any Thought, Reason, or Reflection, the Mind must be thoroughly purged from all such Dregs, that the Impulses of the Spirit may be the more energetick.

If

If a Spirit of supplication be poured out in these last Days wherein we live, and if it be the common Privilege of all Believers to have the Holy Spirit make Intercession in and for them, (see Page 9) when the Tongue is supplied with an over-flowing Torrent of Expressions suited to the present Emergencies from within, why are Words put into our Mouths from without? what Occasion can there be for set Forms of Prayer, they must be superfluous, and not only superfluous, but they must be heavy, cold, and vapid, they must damp the celestial Fire and pinion the Wings of the Spirit.

But surely, Sir, you must have forgot yourself, and stepped out of your Element, when you asserted that venturing now and then to drop a Word or two of Exhortation and attempting in a small Degree to expound a Text of Scripture, is a necessary Preparation for the future Service of the Sanctuary. (See Page 18.)

Inspiration like Instinct doth not come by Degrees, it is as perfect at first as ever after, and if you had been consistent with yourself you would have been the last Person to ask, as you do, (Page 18) how can this Aptness or an Habit of Teaching be acquired without the Exercise of previous Acts? or what Business



Business is there in the World except that of Divinity, wherein Pupils, Clerks, nay common Apprentices, are not by previous Exercises trained up for a complete Proficiency in their respective Callings and Occupations?

By your Exception of Divinity, I suppose, you mean to cast a Reflection upon the Instructors in that Profession for not exercising their Pupils in it, but this malevolent Insinuation, as well as the whole preceding Paragraph, comes with a very ill Grace from an Advocate for Inspiration: in all other Vocations the first previous Qualification for a Scholar is an humble Sense of his own Ignorance, with an Aptness to learn or a Readiness to be instructed; and when he hath arrived to a full Knowledge, and is a compleat Master of his Business, then an Aptness to teach may not be unbecoming him: but Methodism, it seems, is a Craft or Mystery contrary to all others; it begins where they end, and the Pupils here are to set out with a consummate Self-Sufficiency, and an amazing Adroitness in Teaching, however little they know, their chief Exercise is to lecture others without any Efforts to improve themselves.

This inverse Method of Proceeding can never be defended but upon a Supposition of  
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a supernatural Assistance, or a divine Influence, and the only Means to prove this Supposition must be the Subject-Matter of their Instructions and Prayers.

If therefore you, or your Pupils, speak as never Man spake, and as the Oracles of God, having your Discourses fraught with Grace, Wisdom, and Truth, worthy of the Sons of God to deliver, and fit for the Sons of Men to hear, then they may be deemed the Fruits of the Holy Spirit, then the Exposition is equal to the Text, and every Word should be most carefully preserved and written in Letters of Gold, and faithfully transmitted to Posterity, as it must be profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.

But should your Off-Hand Harangues be a mere Enthusiastick Rant, a wild Rhapsody of Nonsense, the Foam of an over-heated Imagination, like old Wives Fables, or prophane and vain Babblings, such as I am informed by others, and such as I myself have heard, they are, then what other Report can be made of them than that they proceed from a Spirit of Pride and Ignorance, deceived and deceiving, that such Teachers are blind Leaders of the blind, Jack a Lanthorn Meteors, or *Ignes Fatui*, drawing the mazed follower

Follower through Briars and through Bogs till he is plunged into inextricable Ruin.

However dreadful these Consequences may be, yet I would put as candid a Construction upon the Principles and Pretences of these Zealots as I could, and am inclined to make the best Apology I am able for them; the Evidences indeed are so strong, that it is impossible not to think that they labour under an erroneous Conscience; but I would willingly believe, that it is unadulterated with Insincerity, that though they deceive others they are deceived themselves; and as they act without Knowledge, so I wish, and so I hope, that it is without Hypocrisy; though many who are less charitable, or perhaps more discerning than myself, entertain, from some untoward Circumstances in their Conduct, a more unfavourable Opinion of them.

But their deluded Followers still deserve more Pity, most of them having little or no Judgment of their own, put an implicit Faith in these Leaders, and conclude that they must be in the right Way, because they are so very earnest in pressing them into it; but had I an Opportunity, I would whisper in their Ear, that the Fire of methodistical Zeal is contrary to the Nature and Property of common Fire; that instead of being ex-

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tinguished or smothered by its own condensed or compressed Smoke, it rages the more furiously from being enveloped in the thickest Clouds of it, and that it always emits the least Light when its Flames are the most intense.

But these Spuings of the Heart upon the People, in unconcocted Discourses, however absurd and ridiculous in themselves, are tolerable in comparison to your extempore Prayers to the Deity ; if indeed it was given to you as it was to the Apostles, what to say at the very Instant you have Need of it, then you would do well to take no Thought concerning it, but should your Imagination be your only Prompter, then surely some Forethought of the Matter and Manner of your Addresses, and some Consideration of the Person you are applying to, would be highly proper : when our Necessities move us to present our Petitions to an earthly Sovereign, we think well upon the Substance of it before-hand, and take Pains to draw it up in the best Form possible, we shew it likewise to better Judges than ourselves to revise it, and see that every Thing in it be expressed in the most correct and elegant Manner, and we deliver it in with all the Devotion of an indigent Suitor : and shall we take less Pains in

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in digesting our Supplications and presenting them to the King of Kings? when a poor frail Mortal, a mere Worm of the Earth, presumes to approach the Throne of Grace, and to prostrate himself before the awful Majesty of the most high God, his Words should be few and well chosen, such as become the most humble Supplicant and the most grateful Dependent to speak, and the supreme Sovereign of Heaven and Earth to receive: for an intelligent Being to strip himself of that Garment with which his most munificent Creator hath arrayed and distinguished him from all the visible Creation, and to come into his Presence without it, is a most unpardonable Insult upon Him; or to offer up the Sacrifice of Folly upon the Altar of the GOD of Wisdom, and to address Him in such a futile and puerile Manner, as any would be ashamed to accost the meanest of his fellow Creatures, hath something so shocking in it, that it seems to border nearly upon Blasphemy: surely such Prayers must be an Abomination to the Lord, and every serious and sensible Person must tremble at the Thoughts of joining in them, lest the Vengeance of an affronted Deity should fall upon his Head.

But it is Time to proceed to the next extraordinary Gifts, *viz.* that of healing and working of Miracles, and to examine what Proofs you and your Disciples can bring from them : how far you may have been transported by the Strength of your Faith to make a Trial of this Power in private, is best known to yourself ; but if you have, your Want of Success, hath, I presume, prevented you from making any such Attempts in publick : The Arch-Methodist indeed, hath, I hear, erected an Electrical Machine near his Tabernacle, and made several Experiments with it upon various disordered and diseased Persons ; and if his Charm had taken Effect, I make no Doubt but it would have been attributed to the Efficacy of his Prayers, or the Divinity of the Place where this miraculous Engine was enshrined, but I do not find that any mighty Things have been done with it ; and if they have, they are kept as a profound Secret among the few Elect, and have not been suffered to transpire into the profane Ear : In some of his Writings, he vaunts of some Cures that he hath performed through the Availment of his Prayers ; it is impossible to disprove Facts where the Circumstance are unknown, but should it be supposed that a sick Person recovered his

Health,



Health at or after his praying over them, yet this doth not prove the Connection between his Prayers and the Cure; the Distemper might come about that Time to its Crisis, and Nature or Medicine might have expelled it; if then it yielded to his Intercessions, as the same Cause will always produce the same Effect, they will in the like Cases be attended with the like Success; if therefore they are not, it may be justly be presumed, that he hath laid Claim to what he hath no Title to; and however credulous some of his weak Devotees may be, yet if such Things are extremely rare and done in a Corner, the rational and unprejudiced Part of Mankind will put the same Construction upon them as they do upon Popish Legends and Miracles, and attribute them to Craft, Ignorance, and Superstition. The next extraordinary Gift above mentioned was Prophecy, but this I believe you have as little Pretensions to as you have to Miracles, for in this your Letter, where you make some Efforts towards it, you seem not to be very consistent with yourself; in one Place you say in a Prophetick Spirit, that if such unscriptural Methods of stopping this Enthusiasm be pursued farther, it will only be like cutting off the Lyrnean Head; instead of one, an hundred  
 “ will

“ will spring up.” Page 31. Yet in a few Pages after, when you are got into a less sanguine Mood, you take upon you to foretell, “ that if we have but a little Patience, till a “ few old weary Heads are laid in the silent “ Grave, these uncommon Meteors, these “ Field Phenomenas, that seldom appear in “ the Latitude of *England*, scarce above once “ in a Century, without the Help of any co- “ ercive Means, will of themselves soon dis- “ appear, they begin to be pretty well in dis- “ repute already, yet a little while, and in “ human Probability they will quite vanish “ away :” but however, to keep your People from absolute Despair, you comfort them with a very extraordinary Prediction, viz. “ that in the Redeemer’s own good Time “ and Way, some Spiritual Phœnix will “ hereafter arise, some blessed Gospel Instru- “ ment be raised that shall make the Devil “ and his threefold Army to fly before the “ Sound of the Gospel Trumpet.” (Page 45.)

As to your Fore-knowledge of the Sentence that will be passed upon the Rev. Mr. *Higson* at the Day of Judgment, we shall give it no Credit, or at most shall suspend our Faith, and not allow this Proof of Prophecy till that Day comes.

The last extraordinary Power that remains to be treated of, is the Gift of Tongues : though you have traversed the vast Atlantic Ocean, and borne the Heats and Colds of foreign Climes, yet I do not find that you were ever gifted with foreign Tongues ; if you have wandered from *Quebec* down to the two *Florida's*, and have held forth to all our Colonies, and perhaps have laboured to methodize the wild *Indians* ; yet I never heard that you addressed them in any other Language but your own : and to speak the Truth in plain English, you are so far from having the Gift of many Languages, that you have in some Degree lost your own native Tongue ; for in several Passages of your Letter you want an Interpreter to explain your Meaning ; and from clearing your Head of all verbal Knowledge, you have rendered yourself sometimes incapable of expressing your own Thoughts, or of quoting Scripture in an intelligible Manner ; for what are we to understand when you say, “ that when “ *Elisha* the Prophet was about to prophecy “ before two Kings, he called for a Minstrel “ on which he played to sooth his ruffled “ Passions ; ” what, did he play upon the Player, and fetch Musick out of him to  
prepare

prepare his Heart for the Reception of the Holy Spirit. (Page 12.)

In like Manner you deal with a Passage in the Prophet *Daniel*, which you allude to or rather quote in a strange careless Manner, when you say, “that they (meaning the six “pious Students of *Edmund Hall*) were thus “rigorously handled for doing no Evil at “all, and that no Fault could be found in “them *save in the Law of their God.*” (Page 7.)

How are you to be understood when you say, that “were the Sons of the Prophets, (meaning, I suppose the Members “of the University of *Oxford*) more frequently to entertain themselves thus, it “would be as suitable to the ministerial Character, and recommend them as much, perhaps more, to all serious Christians than “their tripping up their Heels, skipping, and “dancing at the *Musick of a Ball Room*” (page 13.) Pray, Sir, do you mean by this Phrase of tripping up their Heels, that they trip up their own Heels in dancing, or the Heels of their Partners; the first is absurd and impossible, though that seems to be the natural Sense of your Words; but should you mean the last, then your Expression is very obscure and withal extremely scandalous. (Page 12.)

It

It would be entering into too minute a Criticism to expose the low Style, and false *English* which appear in your Letter, was it not in some Degree necessary to shew how far distant you are from the Gift of Tongues; but as this is pretty obvious of itself, I will not dwell any longer upon this Topick, than just to give a Specimen or two of this Kind: (Page 3.) we read, "Upon this Rock, *viz.* " an experimental Manifestation and Application of his Divinity to the renewed Heart, " (which human Reason, vain Philosophy, " Moral *Suasion*, or any or *all* barely external " Evidence whatsoever cannot *reveal*) hath " he built, doth he now build, and will " continue to build his Church, and therefore it is that *the Gates*, neither the Power " or Policy of Hell, shall ever be able to prevail against it."

Again, Page 32, "surely his Lordship " by these modern Enthusiasts cannot mean " *any* (those) who apply for Holy Orders, " *when* (whom) the Searcher of Hearts knows " *that they are moved* (to be moved) by secular views, and worldly hopes of Pre- " ferment."

Your Spirit perhaps, may be of too sublime and volatile a Nature to be confined to the formal Rules of Grammar, or shackled by



the Fetters of Orthography: By a Kind of Spiritualis Licentiæ, it may assume a Style peculiar to itself, and through its Means condescend to let itself down, in order to raise in us some faint Ideas of its Experiences which cannot be described by the common Modes of Speech: or you may despise correct Writing as a Species of Head Learning, and place it among the *Nugæ Tricæque Calendæ*: But however that be, it is very evident at least to a vulgar Apprehension, that you are very far from being distinguished with the Gift of Tongues, or indeed with any of the other extraordinary Powers, *viz.* of Knowledge, Working of Miracles, or Prophecy, and consequently it may be fairly concluded, that the Supposition which is carried on through your whole Letter, of the Influences of the Holy Ghost being now communicated in the same Manner as they were to the Apostles and first Converts in Christianity, stands unsupported by any Kind of Proof, and therefore the whole Superstructure which you have built upon it, must fall to the Ground.

Give me Leave, now, Sir, to expostulate with you concerning your Methodistical Conduct, and the late Expulsion of the six Students from *Edmund Hall*, which gave Occasion

sion for your Letter to Dr. *Durell*, the Vice-Chancellor of *Oxford*.

You had it seems, your Education in that University, where also you say, “it was  
“ your Happiness to receive at the same Place  
“ the Witness of the Spirit of God in your  
“ Heart,” (Page 27.) by which I suppose you mean that there you was admitted into Holy Orders, and commenced a Methodist. But if you there received the Witness of the Spirit, and was inwardly moved at your Ordination by the Holy Ghost, was you not also moved at the same Time by the same Spirit, to promise that you would administer the Holy Sacraments according to the Forms of the Church of *England*? and did you not likewise vow at the same Time that you would behave reverently to, and submissively obey your Ordinary, and the Governors of the Church? if you was then moved by the Spirit of God to make this Promise and Vow, by what Spirit have you been since led wantonly to violate them Both? Should you therefore humbly ask me wherein the Irregularity and Disorderliness of your Way of acting and thinking consist, I will tell you in a very plain and free Manner :

It is irregular and disorderly in you to administer the Sacraments contrary to the Rites

and Ceremonies of the Church of *England*, which you solemnly declared, under the Direction of the Holy Spirit, that you would not.

It is irregular and disorderly to fly in the Face of the Bishops and Ecclesiastical Rulers; whom you had bound yourself to obey, and to act in direct Opposition to the Canons and Constitutions of the Church, of which you was admitted a Pastor.

It is irregular and disorderly to foment Schisms and Divisions in the Church, to separate yourself from its Communion, to erect Conventicles and seduce weak Brethren into them, through Assurances of conducting them in a shorter and surer Way to Heaven: and do you call this filling the Pews of the Church, crowding her Communion Tables, and recommending a frequent and constant devout Attendance upon her publick Offices? (See Page 34.)

It is irregular and disorderly to reject the established Forms of Prayer, and to pray extempore, under Pretence of being moved by the same Spirit with which you promised to conform to the Liturgy of the Church: And it is irregular and disorderly to alienate the Affections of the People from the Parochial Clergy, by exalting yourselves and affecting

fecting a superior Degree of Sanctity, and by pulling them down, and by stigmatizing them for dead Formalists, proud self-righteous Bigots, whose Practices give the Lye to their Precepts, and who seek the Fleece and not the Flock, and preach themselves and not Jesus Christ.

It is something more than irregular and disorderly, to style yourselves the only Gospel Ministers, the sole Evangelical Pastors, and chosen Vessels, to give out that you and your Followers are the Elect, predestinated to everlasting Salvation, and all the World besides are Reprobates, and doomed to eternal Perdition.

And lastly, it is the Sign of a disordered Head and a disturbed Mind, to attribute the wild Transports of a frantick Zeal, and the Ebullitions of an over-heated Imagination to the Influences of God's Holy Spirit : whether all these Irregularities and Disorders are to be charged upon the six Exiles from *Edmund Hall*, I will not take upon me to determine, but some of them you acknowledge they were guilty of ; and though you glory in their Guilt, yet These, together with their total Ignorance of Latin and Greek, would render them a Scandal to any Academy, but more especially justify their Expulsion



sion from the most antient and renowned Seat of Learning in the World: is it not strange that you who have spent a great Part of your youthful Days in acquiring some Smattering of the Claſſicks, and had a liberal Education at the Univerſity, ſhould afterwards turn out an avowed Contemner of all human Literature, a ſtrenuous Champion for Ignorance, and a publick Profeſſor of Superſtition and Enthuſiaſm? if an Aptneſs to teach be the ſole Qualification and Requiſite for your Goſpel Miniſter, and if a large Stock of Pride, with the profoundeſt Ignorance, and a Brow harder than Adamant be ſufficient to ſet up a Methodiſtical Spouter, then what Occaſion is there to ſend him to the Univerſity? your Geniuſes for theſe Accompliſhments will thrive infinitely better in any other Soil than in Academical Ground, where Modeſty engrafted upon natural Senſe, with a docile and tractable Diſpoſition, are the only Saplings fit to be ſet, cultivated, and reared in, and tranſplanted from this Nurſery.

But here, methinks, I hear you ſay, that this is the only Way we have of getting our Pupils into regular Orders, and qualifying them for Chaplainſhips to pious Ladies of Quality, for Lectuſhips in the Churches where the Majority of the Electors are Methodiſtical



thodistically inclined, and for Institution and Induction in the Rectories of *Alwinkle*, &c. whose Présentations are in the Gift of those Saints who are Friends to our Religious Fraternities; and should there be any supernumerary Labourers, we can send them into the Lanes and Commons, and employ them for a while in the Work of an itinerant Field Phœnomena, and when our old weary Heads are laid in the silent Grave, we can entail our Oratories, our Tabernacles, and our Sanctuary upon them; and thus from our Ashes will probably arise some spiritual Phœnix, some blessed Gospel Trumpeter, whose Sound shall drive before them the Devil and his triple Army: But however these, Sir, may serve your Purposes, they are an utter Subversion of the Universities; you cannot but be sensible that most of the Grammar Schools in the Kingdom are Seminaries for them, and some of the largest and best Foundations in Both are appropriated to them, where the Scholars must have acquired a competent Knowledge in the learned Languages, and made a considerable Progress in Classical Authors before they can be removed into their respective Colleges.

All the Books in the Bible likewise were written in Hebrew or Greek; the Old Testament

tament was translated into the Greek Language long before our Saviour's Time, which Version is so well done, that the Translators were for many Ages believed to be inspired; but however that be, this is certain, that it is of infinite Use in deciphering and explaining the Hebrew Text.

All the Books of the New Testament were written in Greek, except the Gospel of St. *Matthew*, which some learned Divines suppose to be written in Hebrew; in the fourth Century the whole Bible was translated into Latin, which is styled the Vulgate, and is so well executed, that the Papists have decreed it to be of equal Authority with the Original, and the Protestants allow and receive it as a faithful and correct Translation of it.

The ancient History of the Propagation and Progress of our Religion, of the settling the Canonical Books of Scripture, of the established Traditions of the Church, its Creeds and Decisions, of Councils on controverted Points of Faith, together with many valuable Paraphrases, Comments, and Expositions of the sacred Writings, are contained in the Works of the Greek and Latin Fathers of the six or seven first Centuries.

For these and such like Reasons, all Heads of Colleges and Halls, Deans, Tutors, or  
other

other Persons deputed for that Purpose, do or ought to examine in these Languages every Person who offers himself for Admittance into their respective Societies, and this Examination it is supposed they have passed when they come for Matriculation or Incorporation into the University ; for the Oaths which are then tendered to them are in Latin ; and the Statutes, Privileges, and Customs of the University which they swear to observe are written in Latin : all the Exercises, as well in the private Colleges, as in the publick Schools, are in the learned Languages : and the first Founders of Colleges, the illustrious, noble, and royal Patrons, who granted their Charters and enriched them with many choice Privileges and ample Benefactions, and the Compilers of their Statutes are so far from thinking with you that all human Knowledge is trifling, that publick Lectureships and Professorships have been instituted in all the Arts and Sciences, and endowed with competent Salaries, that Adepts may read in them to all the Students in the University, who are required to attend them ; in their first Year they are to hear the Lectures in Grammar and Rhetorick ; in their second, in Logick and moral Philosophy ; in their third and fourth Years, in Geometry and the Greek

Language; and at all Times they are obliged to frequent publick Disputations; and in all these Things they are publickly examined before their Admission to a Bachelor's of Arts Degree: in like Manner they are required to apply themselves to the Study of Geometry, Metaphysicks, History, Astronomy, natural Philosophy, and the Greek and Hebrew Languages; they must likewise be strictly examined in all these Things by three Masters of Arts, who must certify under their Hands that they have made a laudable Progress in them all, before they can have a Master's of Arts Degree conferred upon them.

Now, Sir, can any Man of common Sense imagine that mean Persons bred up in low mechanick Trades, void of all the Rudiments of Learning, and wholly ignorant in these antient Languages, are properly qualified for Members of a Society peculiarly instituted for the Encouragement and Promotion of Letters: this, surely, must be a scandalous Prostitution of the University, and a total Defeating of every End of it: how could such Persons take an Oath in Latin at their Matriculation, or swear to observe Statutes which they could not read, nor probably ever proposed to understand. They never could think of taking any Degree, that was  
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impracticable : but, I suppose, they hoped, through the same Connivance with which they had been indulged for their Admission into the *Hall*, to procure a Testimonial for Orders, and so to have stolen into the Church as they had into the University.

Your Letter, Sir, to the Vice-Chancellor of *Oxford*, is an ample, though undesigned, Vindication of the Expulsion of the six Persons you so loudly declaim against, so that very little more need be added to it, you acknowledge their Disqualifications in Respect to Learning, Trades, &c. &c. &c. you allow that they formed and frequented Conventicles where Praying and Preaching Extempore were used ; to all these Articles of Impeachment you say the accused pleaded guilty, and you triumph in the Accusation.

It will be sufficient therefore to shew you in a brief Manner, that the Fellowship Meetings, or Brotherhoods, or Sisterhoods, which they instituted and upheld, were strictly speaking Conventicles prohibited by the Laws of the Land, and contrary to the Canons and Constitutions of the Church, and the local Statutes of the University.

By the 22 *Car.* II. Chap. 1. Sect. 1. it was enacted that if any Person above the Age of sixteen should be present at any Assembly,



Conventicle, or Meeting, under Colour or Pretence of any Exercife of Religion in other Manner than according to the Liturgy and Practice of the Church of *England*, at which Conventicle there fhall be five Perfons or more affembled together, over and befides thofe of the fame Houfhould, if it be a Houfe where there is a Family inhabiting, or if it be in a Houfe or Field or Place where there is no Family inhabiting, then when any five Perfons or more are fo affembled, every one fhall be fubject to the Penalty of five Shillings for the firft Offence, and ten Shillings for the fecond.

Sect. 3. Every Perfon, who fhall take upon him to preach or teach in any fuch Meeting, Affembly, or Conventicle, fhall forfeit twenty Pounds for the firft Offence, and forty Pounds for the fecond.

Sect. 4. If any Perfon fhall fuffer any fuch Conventicle, Affembly, or unlawful Meeting, as aforefaid, to be held in his Houfe, Out-Houfe, Barn, Yard, or Back-fide, fhall forfeit twenty Pounds.

This Act is indeed in fome Degree corrected; and fome Conventicles with their Teachers are permitted under certain Restrictions, by the Act of the firft of *William* and *Mary*, Chap. 18, which is called the  
Tol-

Toleration Act; but all other Conventicles are still continued to be forbidden by the said Act.

Thus, Sect. 18. Assemblies of Persons in any Place for religious Worship, where the Doors are locked, barred, or bolted, during the Time of such Meeting, are not allowed by this Act.

Again, Sect. 19. no Congregation or Assembly for religious Worship shall be permitted or allowed by this Act until such Place of Meeting shall be certified to the Bishop of the Diocese, or Arch-Deacon of the Arch-Deaconry, or to the Justices of the Peace at their general Quarter-Sessions for the County, City, or Place in which such Meetings shall be held, and registered in the said Bishop's or Arch-Deacon's Court, or recorded at the said general Quarter-Sessions of the Peace.

Hence all Conventicles, Assemblies, or Meetings, as described in the 22 *Car.* II. Chap. 1. and not registered or recorded according to the Toleration Act, are illicit and prohibited.

In the 49th Canon ecclesiastical it is said that no Person whatever, not examined and approved by the Bishop, or not licensed, shall take

take upon him to expound any where any Scripture or Matter of Doctrine.

And the 47th Canon is, that no Persons shall meet together in any private House or elsewhere to consult upon any Matter or Course to be taken by them which may any Way tend to the impeaching or depraving of the Doctrine of the Church of England, or of the Book of common Prayer, or of any Part of the Government and Discipline now established in the Church of *England*: the local Statute of the University of *Oxford* is, that no Person of whatever Degree or Condition he be shall institute, or by any Means frequent, illicit Conventicles within the Precincts of the University, or permit them to be in his House or Chamber; and they are to be esteemed illicit Conventicles in which any Thing is deliberated or done contrary to the publick Peace, the Doctrine or Discipline of the Church, or the Government and Peace of the University, or in which Men either publicly or privately assemble together otherwise than is permitted by the Laws of the Realm, the Canons of the Church, and the Orders of the University.

Every Member at his Matriculation swears to observe this Statute; but besides this general Oath, there is a more than ordinary  
Provi-

Provision made for the Prevention and Suppression of Conventicles, for every Person at his Admission to every Degree is in particular required to swear that he will not give any Encouragement to Conventicles either by his Presence, or by any tacit or express Approbation of them, but will strive by all possible Means to suppress them. (Stat. Tit. IX. §. 6.)

From all which it is very evident that Meetings held in private Chambers, Lodgings, or Houses within the Precincts of the University where all Kinds of Persons of any Trade or Profession and of both Sexes were assembled, and where extempore Prayers and Preachments were used by Women as well as Men, and where singing Psalms or Hymns or other religious Exercises were practiced, were truly and properly illicit Conventicles within the afore-mentioned Description of them, for they were Assemblies indictable by the Laws of the Land, they were separate Congregations fomenting Schisms and Divisions in the Church, contrary to its Discipline, Doctrines, Liturgy, and Canons; subversive of the Peace of the Community in general, and in an especial Manner trampling upon the Rules and Orders of the University: so that such Conventicles were dangerous to  
the

the State, the Church, and the University ; and therefore they could not be too soon suppressed, nor its Members too soon dispersed.

In your Spirit of Prophecy you say that wherever this Act of Expulsion is recorded (and recorded it will be to the latest Posterity) it will be mentioned to the Honour of Dr *Dixon* (and for acting thus he will have the Thanks of all moderate, serious, sober-minded Christians in the three Kingdoms) that he had no Hand in, but did all he possibly could to prevent these young Mens Expulsion. (Page 21.)

By all moderate, serious, sober-minded Christians in the three Kingdoms I suppose you mean the Methodists, though these Epithets but ill suit with such warm Zealots, for I cannot conceive what Thanks he can have from any other Persons : but as I live at some Distance from *Oxford*, and do not know any more of his Conduct than what common Fame, or you, Sir, have reported of him ; I will not pronounce any Thing absolutely concerning him.

But this I will venture to assert, that should any Head of a House, a Doctor and in Orders, wilfully and deliberately admit such Persons as are here represented into his Society, should he himself frequent or abet such illicit Conventicles, and should he for their

Sakes



Sakes neglect the Discipline of his House, and be willing to give them Testimonials, and apply his Interest for getting them into Orders, then I would say that he would deserve no Thanks from the Church, the University, or his own House.

For what Thanks can be due to him from the Church, when being one of its Watchmen he should let in those Enemies who would betray and destroy it? and how do you think the Clergy would stand affected towards him, when being himself a Priest and Professor of Divinity he would be labouring to bring his own Order into the utmost Contempt by making like *Jeroboam*, Priests of the lowest of the People, and introducing Quacks and Mountebanks into their Desks and Pulpits; and Barbers and Coblers into the Stalls of the Church?

How do you think it will appear in the Records of the University, or of his own College, if being distinguished with the Honour of a Governour in that illustrious Seat of Learning, and having the Care and Education of young Men committed to his Charge he should infamously abuse his Trust, by admitting Persons into his Society without examining into their Qualifications of Rank, Fortune, or Learning, by exempting

them from the Exercises and Discipline of his House, encouraging or conniving at these Irregulars in forming and frequenting Conventicles, and there unlicensed and unapproved of, taking upon themselves to pray extempore and expound Scripture and Matters of Doctrine ; and if he should endeavour to carry them through the University with a View of getting them into holy Orders : would not this be acting contrary to all the Rules of Honour and Conscience, and a flagrant Violation of his Duty and Gratitude to his University and his College ? and would he not be delivered down with Infamy to Posterity ?

Where such a Charge can be proved upon any Governour he should not be treated with Lenity ; the like Punishment should be inflicted upon him as upon the other Delinquents ; and if the Head together with the Limbs should suffer Amputation I will answer for it, it would be widely different from the *Lyrnean* Head, (Page 31) for there would never spring up such another. In all such Cases I should think it highly incumbent upon the Vice-Chancellor, or his Deputy, to have the Members of such a College, who should offer themselves for Matriculation, strictly examined as to their Learning and other Qualifications :

fications : and the Visitor likewise, for the Prevention of any such future Abuses, and preserving the Honour and Credit of the University, should frequently interpose his Authority in seeing the Discipline and Exercises of his College duly kept up.

The Expulsion of these six Members, I find, hath been the Cause of much Grief, Lamentation, and Woe, among all your Fraternities ; and by your bitter Exclamations against the Assessors, for this atrocious Sentence, you seem to be sorely hurt through the Sides of these Exiles ; from which it is shrewdly suspected that you had not only a Hand in sending them to *Edmund-Hall*, but largely contributed to their Support there.

But what is to be done with these Exiles upon this grievous Disappointment ? Now, Sir, I will, unasked, give you very frankly and honestly the best Advice I can upon this mournful Occasion.

I am for Proceeding upon the good old *Adage, Ne Sutor ultra Crepidam*, let them return Home and repair to their Shops, and through an incessant Application to their respective Callings let them endeavour to get an honest and reputable Livelihood ; and if they will promise to continue there, and go regularly to their parish Church, and behave  
with

with Modesty and Submission to their Pastors, should any of them live near me or within my Knowledge I will not only employ them myself, for what I should want in their Way, but will recommend them to my Friends and Acquaintance : but should this rough Physick be not strong enough to bring them to their Senses and their Callings, then the best Thing that their Friends can do for them, would be to get them a Place among the Incurables at *Bethlehem*, or *St. Luke's Hospital*.

And here, Sir, I must observe to you that the Consequences of an erroneous Conscience are very alarming in every Species of it, and in some are worse than any Kinds of an evil Conscience : we should do well then to consider how incumbent it is upon us not only to do what we think to be right but to take all possible Care that we think right, for there is a great Deal more in doing well than meaning well, the Intention must be just, as well as sincere : and we must act both reasonably and conscientiously, otherwise we may be most out of our Senses when we take ourselves to be most in them, and may be most enormously wicked when we are confident that we are most perfectly upright. There is likewise a most deplorable Circumstance in every Species of an erroneous Conscience,

and



and which deserves our most serious Attention and Consideration, *viz.* that it is accompanied with an Insensibility of its Evil, which renders it most desperate and most incurable : for the Ignorance which brings it conceals it from us, and continues us in it : false Confidences, says an ingenious Author, are like feather Beds, which provoke sound Sleep, and deaden all Bullets that are shot against them : most other Disorders alarm us with their Pains, and make us know and feel our Danger, he who acts against Knowledge is generally struck with the Sense of Guilt ; Conscience probes his Wounds and prescribes his Remedy, and consequently there is some Hopes of his Recovery ; but an erroneous Conscience is like some Kinds of Consumptions, which flatter their Patients and give them false Spirits, through which they are apt to think themselves in full Health, and are least apprehensive of dying when they are dropping into their Graves, thus the blind Zealot is a Bubble to his own Distemper, and he is so far worse than other sick Persons, that he must first be reduced to a Sense of his own Illness, and set on a Par with other Patients before his Cure can be attempted.

Consider



Consider then, Sir, how terrible a Thing it is to be in the most imminent Danger without any Apprehension of it, and to have our Watchman fast asleep or to cry all is safe; when the Enemy is upon us: surely we ought to take a special Care how we set up a false Prophet or a false Judge in our Breasts, who will speak lying Divinations and see Visions of Peace when there is no Peace; or who will acquit and applaud us when the God of Truth, who is greater than our Consciences, will condemn and punish us.

If, Reverend Sir, you will allow me the Supposition, I make no Doubt but you will concur with me in my Conclusion and Request, which are, that if your religious Principles are erroneous, they are of such long standing that they cannot be rectified by any natural Means; but what is impossible with Men is possible with God: that the Son of Righteousness therefore may rise with Healing in his Wings upon you and illumine your Mind with his divine all-piercing Rays of Truth, and that the great Shepherd of the Sheep may bring you back to his Fold from which you have strayed, is the fervent Prayer of your sincere Friend,

W. C.

A  
L E T T E R  
TO THE  
A U T H O R  
O F A  
P A M P H L E T,  
I N T I T L E D,

Pietas Oxoniensis.

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“ Where two extremes are proposed, either in matters  
“ of Speculation or Practice, and neither of them  
“ has *certain and convincing Evidence*, it is generally  
“ safest to take the *middle Way*. *Moderation* is more  
“ likely to come near the Truth, than *doubtful Ex-*  
“ *tremes.*”  
Dr WATTS.

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L O N D O N :

Printed for E. JOHNSON, (N<sup>o</sup> 12.) in *Ave-Mary Lane*,  
near Stationer's-Hall.

MDCCLXVIII.

(Price SIX-PENCE.)






A

## LETTER, &c.

S I R,

 T is not my Design in the following Pages, to enter upon any literary Dispute respecting either Doctrines or Principles; nor would I be understood to impeach the goodness of your Intention, or detract from the merit of a late Performance, intituled, *PIETAS OXONIENSIS*; wherein you undertake, with great justice, to prove what almost all considerate People are now very ready to give their Assent to, namely, that the Proceedings of a learned Body were attended with an unbecoming (not to say illegal) severity and rigour. But as we can only judge of the tendency of Things by their Effects, I am inclined to believe your performance had

been attended with much better Consequences had you rested the matter there; but we find in the process of your Work, an attempt to maintain certain particular Doctrines, which the wisdom of former ages was not able to settle, and which hitherto have never been clearly explained by any Man; and I make no doubt, but that whoever remains dissatisfied till they are set in a clear unclouded View, may wait with HORACE'S Clown,

———“ *dum defluat Amnis*  
———“ *In omne volubilis ævum.*”

It might have been a sufficient Vindication of the young Men who were objected to, on account of certain tenets (among other things) that the same tenets have been continually held by many great and good Men since the Reformation, at least, who for the exemplariness of their piety, as well as their firm attachment to the established Church of *England*, may be justly stiled the more excellent of the earth, Fathers of the Church, “ Men of renown, who were for a name  
“ and a praise in their day and generation.”

Not



Not that this is any conclusive argument in defence of their particular principles, since we may admire and esteem the Men, without fully embracing all their sentiments ; nor will any truly good man make an exact conformity to their opinions in disputable points the ONLY Criterion of goodness in another.

A very little real knowledge of human nature, and its deceitfulness, will soon convince us with what difficulty we get rid of that darling passion, *Self-love* : nor has it been said without great propriety, that a man who so conquers this enemy as wholly to subdue it in himself, does more than even ALEXANDER, though he had conquered the world. PROTEUS-like, its disguises and specious artifices are so many and various, that nothing less than an understanding spiritually enlightened can discern its secret operations.

HENCE it is no marvel, that the best of men are influenced in some measure by so sly and insinuating a Guest, and at one time or other are led to imagine, they are urging the dictates of Truth and sound Judgment, when in fact they are nothing but the fond  
persuasions

persuasions of Opinion, strengthened by Habit, and confirmed by Inclination: nor is it to be deemed a matter of surprise, if we often lose our way by following a false light, which when more closely pursued, is found to be but a delusive vapour of the earth.

BUT, however, not to fatigue you with a tedious Introduction, I come now to assign the Reasons for my present writing. In page 35, &c. of your pamphlet, I find it positively asserted that “ the Articles and Services of  
 “ the Church of *England* are full of strong  
 “ Calvinism, such as *absolute Election, Repro-*  
 “ *bation, and final Perseverance:*” But before I proceed to any Remarks upon this assertion, give me leave to observe, that almost all your arguments produced in order to support these particular points of doctrines, (you say) are founded upon the authority of our Church; therefore I shall make it my business to confine myself to the same authority, without any intended deviation at all. To return then to your assertion, viz. “ That  
 “ the Church holds the doctrine of *absolute*  
 “ *Election, Reprobation, and final Perseverance;*” This induced me to take up my Prayer-book;  
 and

and having carefully read it over, you must excuse me, SIR, if I say, I cannot find, from the beginning to the end, any thing that does at all favour such doctrines, but rather the reverse, excepting the Seventeenth Article; and that is held forth in so mild a manner, as to justify only a particular Election, (what this Election is may appear hereafter.)—— Now, SIR, if I may be allowed the liberty you have taken in many particulars, of putting my own meaning on the Seventeenth Article, and laying down the plain literal sense of the following passages, (though many more of the same import might be produced) there is nothing in the whole Church-Service, (Articles, Prayers, &c.) as it now stands, or as it has been since the reign of Queen ELIZABETH, which can at all justify such doctrines.

IN Article the Second, our Saviour is said to be “ *a sacrifice, not only for original guilt, but* “ *also for the actual sins of men;*” and to see that this ought not to be understood in a confined or limited sense, we need only compare it with the Thirty-first Article, which says, “ *that the offering of CHRIST once made, is* “ *that*

“ *that perfect Redemption, Propitiation, and*  
 “ *Satisfaction for ALL the sins of the*  
 “ *WHOLE world, both original and actual:*”  
 also the Communion-Service, speaking of the  
 same thing, says, “ *that by his one oblation*  
 “ *of himself, once offered, he made a full, per-*  
 “ *fect, and sufficient sacrifice, oblation, and sa-*  
 “ *tisfaction for the sins of the WHOLE world:*”

Moreover, in our Church Catechism, the  
 second answer to the Question, “ what dost  
 “ thou chiefly learn by these articles of thy  
 “ belief?” is, “ I believe in GOD the Son,  
 “ who hath redeemed me and ALL man-  
 “ kind.” What still strengthens, and in  
 some measure confirms me in the opinion  
 that the above should be taken in the most  
 simple and literal sense, is, that when the  
 Minister in the Communion-Service offers  
 the Bread and Wine, he declares, “ that  
 “ CHRIST died, and that his Blood was  
 “ given for every respective communicant;”  
 though at the same time he may see from a  
 personal knowledge (if he has been but a  
 small time in the Parish) that many who  
 come to the table, have no marks at all of  
 being *born again*, or of being the *children of*  
 GOD: and yet, how could any conscientious

Minister

Minister make such a solemn declaration, unless he believed the Sacrifice and Death of CHRIST extended to the *WHOLE world*, or to *ALL mankind*, which should rather, in conformity to the rigid doctrine of CALVIN, run thus, “ The body of our Lord JESUS  
 “ CHRIST (*IF it was given and decreed for*  
 “ *thee*) preserve thy body and soul, &c.  
 “ Take, and eat this, in remembrance that  
 “ CHRIST *died for thee, (IF elected,) then thou*  
 “ mayest feed on him in thy heart by faith  
 “ with thanksgiving.”

HAD the compilers of our Church-Articles, Service, &c. intended the interpretation of the above should have been so foreign to the plain sense as you would have it, they ought to have been more consistent, and not to have laid a faithful Minister under the difficulty either of declaring what in his Conscience he believed to be a falsity, or of being compelled to the necessity of quitting the Church. Besides, a few words added to, or altered in those passages I have quoted, might easily have brought the sense to your interpretation; such as, “ CHRIST was a  
 “ propitiation and satisfaction for the sins of



“ all HIS *people*—HIS *elect*—or HIS *chosen* :”  
 Had this been the case, our Church would  
 have supported you in your opinion ( “ that  
 “ what is said of CHRIST dying for ALL men,  
 “ having redeemed ALL mankind, and being  
 “ a propitiation for the sins of the WORLD ;  
 “ means, that his sacrifice and undertaking  
 “ are *infinite* and *all-sufficient*, he being the  
 “ very and eternal GOD :” \* ) And I should  
 have supposed that your proof upon proof,  
 which, you say, might have been produced  
 in favour of what you have asserted, must,  
 when known, have been worth attending to :  
 But that there is any propriety in your af-  
 firming, that the words ALL MANKIND, the  
 WHOLE WORLD, &c. only mean a very small  
 part of the *whole world*, and of *all mankind*,  
 is what I am not able to discern ; and am  
 rather inclined to believe, you have made  
 them speak a language never intended by  
 the original Authors ; if so, you have no  
 reason to be displeased with any one who  
 shall view them in a different light.

IN regard to the Seventeenth Article, what  
 is there mentioned of Predestination and  
 Election, must be understood of God’s e-  
 special

\* See PIETAS OXONIENSIS, page 55.

special love to *some* of his eminent Saints, and not as the one only way of his dealing with *all* those who shall eventually be heirs of salvation ; otherwise the latter clause of the Article would have been quite needless, which says, “ *GOD’s promises must be received* “ *in such wise as they be generally set forth to us* “ *in holy Scripture :*” Then the question will be, how are those promises held forth in holy Writ?—why, to “ every creature—whoso— “ ever will—to the ends of the earth ;” for God declares “ he is no respecter of persons ;” and, as it is expressed in the Morning-Service of our Church, “ he *desireth* not the death “ of a sinner, but *rather* that he may turn “ from his wickedness and live.”

BUT further, that this Article of Predestination and Election must be understood in a limited sense (as to some great Instruments or eminent Saints of God) is evident ; otherwise it would contradict all the several passages I have mentioned before, and also what is positively declared in the Sixteenth Article, and in our Church Catechism. But here I shall only mention the Article which says, “ that after we have received the HOLY

“ GHOST, we *may depart* from grace given.” This Article, I know, has given great offence to many zealous Calvinists; an instance of which I will now produce. — You mention, “ that at the famous Protestant Synod of “ *Dort*, the doctrines of *universal Redemption*, “ *and falling from Grace*, were condemned by “ *all the reformed Churches:*” but it is not probable the Bishops, &c. sent by King JAMES the First concurred in the said resolution; not only because the said Sixteenth Article contradicts it, by saying, “ we may after we “ have received the HOLY GHOST depart “ from grace given;” but at a Conference at *Hampton-Court* before the said King, Doctor REYNOLDS and some Divines (who were all *strong Calvinists*) adhering to him, wanted the said Article to be explained by some words added thereto; — such as, “ we may “ depart from grace given;” *yet neither totally, nor finally* \*: but this motion was overruled. Therefore it is very plain, if those Gentlemen did concur in the said resolution, their opinions were never adopted as Articles of Faith; and that our Church doth hold we may fall from

\* See Doctor BARLOW’s Account of the Conference at *Hampton-Court*.

from grace; or what need was there for DoCTOR REYNOLDS and others wanting the said Article to be altered?

A second proof that our Church allows it possible for its members to fall from grace, is, that otherwise all who have been baptised must be saved; for in the Office of Baptism it is said, the child or person is “*regenerate*” and *grafted* into CHRIST’S Church, for “which all present are called upon to give thanks;” here it is plain some benefit is supposed to be received, or it would be absurd to give thanks; what this benefit is, I will not take upon me precisely to determine; but Regeneration, in its lowest sense, must mean either the having the Grace of God, or being put into a salvable state: therefore, if it be true, that our Church declares CHRIST died for ALL *mankind*, the WHOLE *world*, &c. and that we may *fall from grace*, which it most certainly does, if any precise meaning can be fixed to words, then, to avoid the greatest absurdity and contradiction, the Predestination and Election mentioned in the Seventeenth Article must be understood of some great Instruments or eminent Saints.

You



You seem to lay great stress on the Lambeth Articles, because they were sent to and received by the University of *Cambridge*, to settle some differences there; and these you would produce as proofs of our Church holding Calvinistical doctrines; but they will not serve your purpose so fully, perhaps, if we consider that some years after (in the same reign) before King JAMES the First, at the Conference at *Hampton-Court*, the aforesaid Doctor REYNOLDS, and others with him, wanted the said nine Articles to be added to the book of XXXIX Articles.—In answer to which, the Bishop of *London* (though a moderate Calvinist) took occasion to observe to his Majesty, “ how very many in these  
 “ days neglect holiness of life, presuming too  
 “ much upon persisting in Grace, laying all  
 “ their religion upon Predestination; *if* I  
 “ shall be saved, I shall be saved; which he  
 “ termed a desperate doctrine, shewing it to  
 “ be contrary to good divinity, and the true  
 “ doctrine of Predestination;” so that although these nine Articles were received at the University of *Cambridge*, yet you see soon after (in the same King’s reign) they were rejected, and that at a more considerable  
 Conference :



Conference : therefore your quoting them proves nothing ; especially as they never were by our Church admitted as Articles of Faith.

ANOTHER thing upon which you seem to lay full as much stress, is the bad conduct and principles of BARRET, because many of them were contrary to some of the fundamental doctrines of Christianity, but more especially to those of Calvinism : now, though I must confess I know very little of his conduct in general, or of this affair in particular, yet I cannot see with what propriety the erroneous part of his principles should be charged on those who hold other parts thereof that may be true, though contrary to Calvinism ; and permit me to observe, that it was said of the Calvinists in those days, “ that they persecuted all people who “ differed from them in sentiments, as much “ in spirit and temper as ever the Roman “ Catholicks did the Protestants :” and might not his Recantation be a forced one ? Besides, what would the Calvinists think of the opposite party, if they were to be accused by them of being all Mahometans, because in common with the Turks, they are such strenuous as-  
felters

serters of the doctrine of absolute Election and Reprobation?

AGAIN, touching the Catechism you transcribe from some old editions of the Bishops Bible, together with the Confession of Faith bound up with the old common prayer-book; we have your own declaration for it, that they have ceased to be printed of a long time: if this be true, any subscription that I may have made to these books, as a member of the Church of *England*, can by no means necessitate me to hold the opinions *once* contained in them, nor can any impartial person pronounce me an erroneous Churchman for a disbelief of them.—And, indeed, I know not whether it may not be looked upon as a distinguishing mark of the wisdom of our Church, which has thought proper to omit publishing the aforesaid Catechism and Confession.—This however is certain, that your inference is by no means just, if I understand it aright, which seems to intimate that a Clergyman who should not preach the doctrines held forth in that Catechism and in the nine Lambeth Articles, &c. would render himself

himself obnoxious to the shameful charge of perjury.—For to state the argument.

CERTAIN doctrines have been maintained by certain members of the Church of *England*,—but the constitution of the established Church does not directly consist in a belief of those doctrines,—Therefore whoever does not make them an Article of his Faith, is not a true member of the Church of *England*.

VERY little sagacity is required to see the fallacy of this way of reasoning; besides if it be true that whatever has been received as matter of Faith by our Church in former ages, is in full force now; your argument will prove as much for Transubstantiation as Reprobation; the former of which was indeed allowed by our Church before its Reformation: but, notwithstanding all that can be said, this, I think, is sufficiently evident, that the grand Test by which every member of the established Church ought to be tried, is this, What is its present constitution? whether it be now what it was when I was admitted into it? if it be, and I conscientiously think it good and right, it is of

no concern to me what it was before.—  
 From all which I would only draw this conclusion, that a Minister cannot be looked upon as perjured, for not holding what was *once* in the Church, before he belonged to it.

AND now after all that has been said, it remains still to be proved, that our Church does indeed hold forth these doctrines in the very light in which you represent them; for it appears from the Account of a dignified Writer, that “ the doctrine of absolute  
 “ Predestination \* never gained any considerable credit in any Church in the world  
 “ for the first fifteen hundred years; it was  
 “ broached by one *LUCIDUS*, a Presbyter in  
 “ *France*, about the year of our Lord five  
 “ hundred, of which the *Pelagian* Heresy  
 “ was the occasion; but quickly condemned  
 “ by two Councils, one at *Arles*, the other  
 “ at *Lyons*. About three hundred years  
 “ after, it was revived by *GODSCALCUS*, a  
 “ person of ill fame, but condemned again  
 “ by a Council at *Mentz*; whereas the contrary doctrine was never doubted of by  
 “ the

\* FOWLER Bishop of *Gloucester*, vide his *Christian Liberty*.

“ the Fathers of the first three hundred  
 “ years, and is as expressly asserted in the  
 “ most ancient Confessions of the reformed  
 “ Churches beyond sea, and also in the Ar-  
 “ ticles, Homilies, and Catechism of our  
 “ Church.” And those holy Martyrs which  
 you produce as Champions of your own  
 cause, have as plainly given their testimony  
 to a contrary opinion as I can desire.—for  
 “ Archbishop CRANMER, in the Preface to  
 “ his Book against GARDINER, hath these  
 “ words,—that CHRIST made a sacrifice and  
 “ oblation of his Body upon the Cross, which  
 “ was a *full* redemption, satisfaction, and  
 “ propitiation for the sins of the *whole*  
 “ *world*.”

ALSO, “ Bishop LATIMER, in his Sermon  
 “ on the first Sunday after the Epiphany,  
 “ tells us, that Jesus is an *Hebrew* word, which  
 “ signifieth in our *English* Tongue, a Saviour  
 “ and Redeemer of *all mankind born into the*  
 “ *world*: and again in another Sermon, that  
 “ CHRIST shed as much blood for *Judas*, as  
 “ he did for *Peter*; *Peter* believed it, and  
 “ therefore was saved; *Judas* would not  
 “ believe it, and therefore was condemned;



“ the fault being in him only, and in no-  
 “ body else.”

A third testimony, is that of Bishop HOOPER, who saith, “ that *Cain* was no  
 “ more excluded from the Promise of CHRIST  
 “ till he excluded himself, than *Abel* ; *Saul*,  
 “ than *David* ; *Judas*, than *Peter* ; *Esfau*,  
 “ than *Jacob* :” and again, “ it is not a  
 “ Christian Man’s part to attribute his Sal-  
 “ vation to his own free will, with the *Pe-*  
 “ *lagian*, and extenuate original sin ; nor to  
 “ make GOD the author of ill and damna-  
 “ tion, with the *Manichee* ; nor yet to say,  
 “ that GOD hath written fatal laws, and  
 “ with necessity of destiny, violently pulleth  
 “ the one by the hair into heaven, and  
 “ thrusteth the other headlong into hell.”

I should not have been so ready in bring-  
 ing these Evidences against your affirmations,  
 was I not well assured that the memory of  
 our Church-reformers is had in such high  
 esteem and veneration among the generality  
 of serious people, that the very mention of  
 their names has greater influence upon their  
 minds than the most powerful arguments ;  
 and

and an *ipse dixit* from any of them, may be a sufficient authority for implicit credit to those, who have neither time nor inclination to examine into the truth of things.

YOU will remember, SIR, that I do not take upon me to justify the generality of the Clergy, more especially those who were the first movers in expelling the young Gentlemen from the U———y ; since I am persuaded the greater part of them do neither preach nor hold the fundamental Truths of the Christian Religion, as set forth by our Church ; nevertheless, I cannot help thinking that the Author of PIETAS OXONIENSIS should have been a little more cautious, and not so severely have censured and condemned a great part of the pious, converted members of the Church of *England*, who highly approve of her doctrines, and love to attend the ministry of those who preach them, though they are humble and modest in the great points of *Election, final Perseverance, &c.* —I say, humble and modest, because, they well know that great Saints and holy men, whose aim was to live and die in the Faith of CHRIST, have differed about these doctrines,

trines, *vide* Bishop REYNOLDS, SANDERSON, HALL, Dr HAMMOND, and the writings of TILENUS; see *examination of TILENUS before the Triers of Utopia*, and his *Calvinists Cabinet unlocked*.

AND NOW, SIR, as I am drawing near to a conclusion, permit me to observe what particularly induced me to take up my pen, and write to you in this public manner; When your pamphlet first appeared, I embraced the earliest opportunity of perusing it, and without much consideration perceived your earnestness in supporting those particular doctrines above mentioned; now though I could not altogether agree thereto, yet as I thought it my duty to exercise modesty and candour, I should have endeavoured to pass by those sentiments with indifference, rather than cavil at them because they seemed to clash with my own; but since then, having been in company with some great favourers of these principles, whose opinions have not been at all weakned by your publication, and who now think proper to make the belief of these doctrines essential to salvation, a persuasion entered my mind, that it might not be

be amiss to examine whether these things were so or not: Seeing then that every man has a right of private judgment (and, as SOLOMON says, *If thou wilt be wise, be wise for thyself*) it appeared to me by no means exceptionable if I should take the liberty of speaking that judgment. I have been the more free in opening my mind upon this occasion, because I see so few good effects arising from the doctrine above objected to, since its too common tendency, as far as I have been able to judge, is to warm the imagination, render its Advocates dogmatical, contract the Sphere of their affection, and while it engages their whole thoughts, necessarily shuts up the entrance to a more becoming conduct, and more useful engagements.

NOR are these bad effects to be limited only to certain times and circumstances; for we find CALVIN himself, though in all other respects a pious and judicious man, yet from a certain bigotry of spirit, resulting I doubt not from his having carried these particular points to their excess, branding LUTHER with

with as severe, as they were unjust, appellations, and burning the heretic SERVETUS; also, it is too notorious, that many who have thought proper to call themselves after his name, have not only been exceeding eager in defending this *pillar and ground of the Truth*, as they think it; but, to the disgrace of that meekness and lowliness of heart, which should teach us to "esteem every one better" than ourselves," have been too active in venting bitter reflections against those who cannot see with the same eyes as themselves; and at the same time that they have looked upon them as Papists, Jesuits, &c. have been so very harsh as to give *this* title to their principles, viz. *the doctrine of devils*.

Now it were easy for me to produce instances wherein people firmly attached to your opinions, have declared their sentiments in such a manner, that the bare repeating of them would be exceedingly shocking to every one who is not a steady Partizan in the same cause; but should I do this, it might perhaps with justice be deemed a spirit of opposition in me, and bear too much resemblance



blance to the *law of retaliation*. And though it is not altogether fair to argue from the abuse against the truth of any doctrine, yet it may serve to teach us “ in all things whatsoever we do, to consider the end thereof that we may not do amiss.”

You know, SIR, with what design I set out; I hope I have not erred from it: and now whether your conclusion, “ that every  
 “ person professing himself of the Church of  
 “ *England*, who does not hold these parti-  
 “ cular points of doctrine under considera-  
 “ tion, is an erroneous member thereof;” I leave every unbiassed and candid person to judge for himself: and may that God in whom we live and move and have our being, whose we are, and from whom every good and perfect gift cometh, may He, who knows our ignorance and liableness to error, lead us into all truth, keep us stedfast in the faith, root us in that Charity without which we are *nothing*, and give us more of “ the  
 “ Wisdom which is from above, and which  
 “ is pure, peaceable, gentle, easy to be in-  
 treated,

“ treated, full of Mercy, and good Fruits,  
“ without *partiality*, and without hypo-  
“ crisy.”

*I am, SIR,*

*With all respect,*

*your most obedient,*

*humble servant,*

A MEMBER OF THE CHURCH  
OF ENGLAND.

Aug. 4. 1768.

A N  
A N S W E R  
T O A  
P A M P H L E T,  
E N T I T L E D  
Pietas Oxonienfis,  
O R

A FULL and IMPARTIAL ACCOUNT  
of the Expulsion of Six Students from  
*St. Edmund-Hall, Oxford.*

I N A  
LETTER to the AUTHOR.

---

By THOMAS NOWELL, D. D.  
PRINCIPAL of *St. Mary Hall*, and PUBLIC ORATOR of  
the University of OXFORD.

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*Beloved, believe not every Spirit, but try the Spirits, whether  
they be of God; because many false Prophets are gone out  
into the world. —*

---

O X F O R D,  
At the CLARENDON-PRESS. MDCCCLXVIII.  
Sold by *Daniel Prince*. And by *John Rivington* in *St. Paul's  
Church-yard, London.*

Imprimatur.

N. WETHERELL, Vice-Can.

Coll. *Univ. Oxf.* 19<sup>no</sup>. 1768.

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S I R,

**T**HE act of discipline exercised upon six members of *St. Edmund-Hall* by the Vice-Chancellor, in consequence of a solemn appeal made to him, as Visitor of that Hall, however commendable in itself, and pleasing to the true friends of learning and religion, yet could not fail to draw upon him, and his assessors, the indignation and resentment of a set of men, who are enemies to both. Their views of filling the church with their votaries have by this seasonable interposition been disappointed; and the plan, which they have for some time been labouring to accomplish, is at present disconcerted at least, if not entirely defeated. The rage of their disappointment has vented itself in the common News-papers in foul invectives, and railing accusations; which, as they carry with them their own confutation, are best treated with neglect, and passed over in silence.



THE first who undertook to patronize their cause by a formal defence was the Rev. Mr. *Whitefield*; and certainly it was very proper that He should be their advocate, who may be justly reputed the leader of their sect; that He should be their champion, under whose banner they are enlisted. I confess it gave me sensible pleasure to see him step forward in their vindication, as it strongly marks the complexion and characters of these young men, discovers the principles by which they are actuated, and must convince the sober part of mankind of the propriety and expedience of that censure, which they have incurred.

WITH this observation I leave his performance to the admiration of those, whose applause it courts, whose sentiments it flatters, and for whose judgment and taste it is calculated. Neither should I have thought myself obliged to pay any regard to what you have advanced either in favour of them, or to the prejudice of the Vice-Chancellor and his assessors, had you brought only a general charge against them, and been contented to complain of the severity, or even iniquity of a sentence, by which you may fancy the Church will be deprived of so many godly teachers, and yourself perhaps of the fruit of your labours.

BUT since you have thought proper to fix a particular charge of <sup>a</sup> dissimulation and prevarication

on the Vice-Chancellor; of <sup>a</sup> partiality, impertinence, and want of integrity, on me; as well as the general one of cruelty, oppression, and injustice, on all; silence may now be interpreted into a confession of guilt: a regard therefore to our private characters, thus openly attacked, and personally vilified, requires that a charge so injurious to our reputation should be as publicly refuted. Tho' this may effectually be done by barely stating the facts alleged against us, placing them in their true light, and clearing them from the artful misrepresentation by which You have disguised them; yet for the satisfaction of the public, who have been greatly abused, and imposed upon by your "full and impartial account," I chuse to enter more largely into the subject, and to attend you thro' the whole progress of your work; from a fair examination of which the world will be able to judge "<sup>b</sup> how far these six members have, or have not, deserved the punishment inflicted upon them;" and whether in the defence of their cause you have been guided by that "<sup>c</sup> Spirit of wisdom, truth, love, and candor," by which alone you profess to be actuated. And if I enter into a discussion of the doctrinal points, it is with a view to bring back to the profession of the true faith those deluded persons, who are now carried away with every wind of vain doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

a P. 64. 85.

b Dedic. vi.

c P. 2.

To begin with your dedication. — Had your book been written in defence of the established rules and ordinances of the church of *England*, or in support of the laws and discipline of the University of *Oxford*, you might with the greatest propriety and confidence have dedicated it to the Protection and Patronage of the Chancellor; whose illustrious character, distinguished abilities, and zealous attachment to the true interests of both, reflect the highest honour on himself, and these ancient seats of learning and religion, over which he presides. — But to solicit his patronage and protection, while you are undermining his authority, and exposing to ridicule and contempt the venerable body over which he presides; to claim the sanction of his name, in order to fix a mark of infamy on those, who have acted by his commission; and with his approbation — What is this, but to tread in the steps of the old puritans, who most dutifully addressed the King; and made the most solemn professions of loyalty and obedience to his person and government, while they were meditating the destruction of both? Nor is it to be wondered at that you should imitate the conduct of men, whose principles you have adopted, and whose tenets you so strenuously maintain.

AFTER this very extraordinary address to the Chancellor, you proceed to inform his Lordship,  
 “<sup>a</sup> that

“<sup>a</sup> that however the late sentence may have the appearance of an University-Act, yet it is the highest injustice to that ancient and respectable seminary of true piety and learning to look upon it in this light.” The Chancellor was before too well acquainted with the nature and circumstances of the whole proceeding to want this information: Nor is there any danger that “<sup>b</sup> it may pass for such in history, when children’s children shall read the dire account,” unless they are misled by your representation of it. For it was never pretended to be an University-Act; to constitute it such, it must have had the sanction of convocation, to which this complaint was not, nor indeed could with any propriety be submitted. The depositions of Mr. *Higson* were made before the Vice-Chancellor as Visitor of *Edmund-Hall*, and he pronounced the sentence by his visitatorial authority, in which capacity alone he acted by the advice of the Heads of Houses, and with the assistance of three of them, to whom was afterwards added the then senior Proctor. That I happened to be one of that number was not the effect of my own inclination, or the Vice-Chancellor’s appointment, but merely in compliance with the request of Dr. *Dixon*, the Principal of *St. Edmund-Hall*; for whom I then had, and still retain, the sincerest regard; and who, I am persuaded, when he desired me to appear on that occasion, never meant that my friendship for him

a Dedic. P. v.

b Ibid.

should warp my judgment, or influence my determination: and on the other hand I solemnly declare that no motives but those of truth and justice; no affection, but for the welfare of the Church and University, directed my opinion, and determined my sentiments. Nor do I apprehend that any “<sup>a</sup> great and eminent men in the University have testified their disapprobation of what was then done;” but on the contrary have reason to believe that had all the Heads of Houses, and every man of eminence in the University been present, they would have confirmed the sentence by their unanimous voice. I farther declare that in a conversation with the Principal sometime before the visitation, He assured me that, if any of the young men accused appeared to be improper members of his society, tho’ he gave them all a good character, he should readily acquiesce in their removal. Had he not given me this assurance, I should certainly have declined an invidious office, in which friendship and duty could not be united, but must one of them be sacrificed to the other.

WHAT I have here said of myself, may with equal truth be applied to the Provost of *Queen’s*, who also became one of the assessors by the desire of Dr. *Dixon*, in consequence of a long intimacy and friendship which had subsisted between them; and who, as Patron of *Edmund-Hall*, was himself inte-



rested in the honour and reputation of it, and could not therefore be supposed to be desirous of bringing any of its members into disgrace, or fixing any stigma or opprobrium on them, but what they should appear upon examination to deserve.

To these the Vice-Chancellor thought fit to add the President of *Corpus Christi College*, his senior Pro-Vice-Chancellor, and Lady *Margaret's* Professor of Divinity, and one who had always lived in the greatest friendship and intimacy with Dr. *Dixon*. The President was sensible this might be an invidious office, and would willingly have declined it: but being pressed by the Vice-Chancellor to give him his assistance, he thought he could not with decency refuse it. He had no connections, nor acquaintance, with Mr. *Higson*, but entered on this Office with strong inclinations to favour the Principal, as far as truth and justice would permit.

LET me add that, from some circumstances which happened at a previous meeting in the Principal's lodgings, the Vice-Chancellor and his assessors had conceived rather an unfavourable opinion of Mr. *Higson's* cause, which nothing but the force of evidence produced at the examination could have altered.

I CANNOT dismiss this point without commending the candor of the Vice-Chancellor, who permitted the Principal himself to nominate two out of the three assessors, who were at first appointed to assist him;

him ; the fourth was, as I before observed, added afterwards at the request of Mr. *Higson*, who had ungenerously expressed some apprehensions of partiality in the other assessors to the cause of the Principal.

You conclude this dedication with declaring that “you have been particularly careful not to assert any thing upon hear-say evidence, but have taken much pains to trace up every circumstance and fact you have alleged to the fountain-head.” The truth or falshood of this declaration will best appear from an examination of your “full and impartial account” &c. to which I now hasten.

**Y**OU preface this account with professions of the highest veneration for the doctrine and discipline “<sup>a</sup> of the established Church, into whose communion you were in your infancy baptized, and whose cause, <sup>b</sup> together with that of violated truth, trampled laws, and injured innocence, you now mean to defend.” When you made these professions you would have done well to have considered the nature and importance of them. Your veneration for the doctrine and discipline of the Church of *England*, had it been real, would not have permitted you to advance tenets so contrary to the one, and subversive of the other, or to defend those who have been convicted of acting

a P. 1.

b P. 2.

in

in contradiction to both — You would not have violated that truth, for which you pretend to be an advocate; or have trampled on those laws, you are by the most solemn obligations bound to observe. — You would not have injured that innocence in others, which you falsely attribute to those, whose guilt became notorious by their own confession and the clearest evidence.

“<sup>a</sup> As to the six members expelled from *Edmund-Hall*,” you say, “I had very little acquaintance with any of them, and some of them were totally unknown to me till after the sentence was passed, so that I am in less danger of partiality on that account.” I beg, Sir, that you would recollect whether some of these young men had not attended the meetings of a person with whom you are intimately connected? were not his disciples? Whether they did not all of them assemble at his chambers soon after their expulsion? — which probably was the fountain-head from whence you derived your intelligence, and where the plan of your defence was concerted. Whether therefore from all these considerations their cause may not in some measure be deemed your own? and whether there was not consequently some danger of partiality on that account? Not to mention the undue influence you lie under from a blind attachment to your sect, which discovers itself in every page of your book.

YOU next invoke the graces of “<sup>a</sup> wisdom, truth, love, and candor”, which you seem to introduce here only to take your leave of them; for scarce any footsteps of either of them are to be found in any subsequent part of your work.

WHAT <sup>b</sup> passed between Mr. *Higson* and the Principal, before he had made his complaint to the Vice-Chancellor; what may be Mr. *Higson*’s <sup>c</sup> natural disposition; what disorders of body or mind he may have laboured under; or what differences may have subsisted between the Principal and him, are secrets which I have no right to pry into, as they no way relate to the present question. And I think your representation of some of these particulars is equally impertinent and uncharitable. Are you acquainted with Mr. *Higson*? do you know him to be of “a proud revengeful disposition”? or have you given this character of him upon hearsay evidence? The charge of insanity is still more cruel, and your feigned pity the greatest insult.

NOR am I at all concerned to enquire whether Mr. *Higson* acted of himself; or was made, what you term him, “<sup>d</sup> the tool or cat’s-paw of others to perpetrate what, through shame or fear, they durst not undertake themselves”; tho’ I am inclined from his own declaration upon oath to believe the former; and that he was induced to it

a P. 2.

b Ibid.

c P. 3. ,

d P. 4.

from

from a sense of the disgrace brought upon that society by the admission of persons totally unfit to become members of the University.

THE affection of a Tutor for his pupils naturally prejudices him in their favour, and will prevail on him rather to conceal than expose their failings and imperfections, where he can do it consistently with the principles of duty and conscience—While a regard to his own interest, as well as theirs, will not easily suffer him to sacrifice both either to his own private resentment, or the malevolent suggestions of others; much less to become without the greatest necessity their public accuser. But whatever were his motives, I am convinced that neither the Vice-Chancellor, nor his assessors were in the least degree influenced by them, or by any other consideration than that of truth, and the honour and welfare of the University. They therefore heartily despise the insinuation of their being <sup>a</sup> led and influenced by a mad-man to pass, what you call, <sup>b</sup> the most cruel and ignominious sentence which can possibly be inflicted by the University; into the merits of which we come now to enquire.

BUT before you proceed to the particular charges, you loudly complain of the most unprecedented, illegal, and arbitrary proceedings — viz. — “<sup>c</sup> that all the witnesses against the parties accused were

<sup>a</sup> P. 4.

<sup>b</sup> P. 68.

<sup>c</sup> P. 5.

“ examined



examined without being put to their oath, except one, a very worthy conscientious man, who was justly supposed to be their friend; that not only whatever these witnesses advanced from their own personal knowledge, but likewise every idle report they had picked up by hear-say was admitted as genuine and charged upon these young men; who were even compelled to turn their own accusers, or else be condemned for contumacious behaviour". I shall consider these several articles of accusation, which, I confess, appear very formidable, and give an answer to each of them distinctly.

It is true the witnesses were examined without being put to their oath, nor was it thought necessary that the evidence should be taken upon oath. The Vice-Chancellor acted not in this case in a judicial capacity, as if the proceedings had been in his court, but in a visitatorial one, (a distinction which I am again obliged to remind you of) and therefore did not require strictly legal proof, but only the testimony of credible witnesses. This is the common method of proceeding in all enquiries made into the conduct of persons, who, for any crime laid to their charge, are cited or convened before their respective societies; where upon such proof, as the Head and Fellows deem sufficient, they inflict a punishment according to the nature of the offence, without the formality of a judicial process; and this even  
to

to expulsion ; of which, notwithstanding what you assert in page 17. with a malicious design to expose the University as the common sink of drunkenness, rioting, gaming, and every other enormity, I could give you many instances ; and one in particular for irreligious and blasphemous tenets ; to the infliction of which I myself was chiefly instrumental. Had the parties accused objected to the evidence thus taken, it might then have been proper that it should be given upon oath ; but the truth is, they confessed every thing material that was alleged against them, and consequently there was no occasion for this confirmation of it. Mr. *Greaves* was indeed put to his oath at the desire of Mr. *Higson*, who apprehended he would not give his testimony unless he became thus obliged to do it. Had the other party made the same request, it would undoubtedly have been granted ; but conscious that it would have been of no service to them on their trial, they chose to reserve this circumstance as matter of future complaint to the world, and a pretence for crying out persecution, star-chamber, &c. &c.

WHETHER the Vice-Chancellor admitted every idle report that had been picked up by hear-say ; or whether these young men were obliged to turn their own accusers, or else be condemned for contumacious behaviour, will best appear from the minutes of the examination, which I began to take for my own private satisfaction, the registrar being

being present to act in that capacity *ex officio*; who, observing that I was very punctual in noting every circumstance, requested me to continue my observations; in consequence of which I, as you call it, “<sup>a</sup> officiated as secretary” — With what fidelity I officiated, the minutes themselves will evince; but I beg leave to inform you, that they were examined article by article by the Vice-Chancellor and all the assessors, before he proceeded to sentence; and were unanimously assented to, as faithfully recording every material circumstance of the examination. As they will be inserted in their proper place, I shall forbear to make any reflections on these, and the many other false and injurious insinuations, with which your pamphlet abounds, till I come to that part of the proceedings; when the world will be able to judge whether “<sup>b</sup> both law and justice, as well as religion and conscience, were put out of the question in this transaction.”

By what method Mr. *Higson* <sup>c</sup>procured the evidence he produced, which is your next complaint, was by no means material to the Vice-Chancellor, who was only concerned to be informed of the truth. Yet, as if foreseeing what misrepresentations would be given of his conduct, he was cautious even in this point, and did not admit the evidence of the clergyman, whose character you load with so much infamy, till what was

a P. 64.

b P. 6.

c Ibid.

advanced in his letter concerning Mr. *Jones* had been confirmed by Mr. ——— a gentleman of *Christ Church*, who was present at the examination, bore testimony to the fair reputation of that clergyman, and declared that he had received from his own mouth every circumstance mentioned in the letter.

You likewise <sup>a</sup> complain that a copy of the articles was refused the unhappy sufferers after they were expelled; and in your <sup>b</sup> note upon this place you represent the Vice-Chancellor as acting a very inconsistent, not to say a base, part, disapproving in private what he had done in public; laying the odium of his conduct on the other Heads of Houses; “and by a soothing speech to the young men in private hoping to shake off a little dirt from himself” — or rather throwing a great deal both on himself and his assessors. That there was no injustice in refusing a copy of the articles is evident from the common practice of the courts of law on like occasions, of which we have a very recent instance in the case of Mr. *W*——s: — that a copy was refused, was the result of the Vice-Chancellor’s own opinion and determination, seconded by that of the other assessors; for my own part, I thought it quite a matter of indifference; but he foresaw what use would be made of it, and therefore prudently reserved it, till your misrepresentations had made it necessary to be pub-

<sup>a</sup> P. 7.

<sup>b</sup> P. 8.

lished in his vindication. In the <sup>a</sup> conclusion indeed of your performance by way of softening matters, and soothing him, who equally despises your censure and your praise, you qualify these expressions, by saying that he only intimated as much; which in my opinion is reflecting still greater dishonour upon him; making him mean enough to be desirous that Mr. *Grove* and Mr. *Middleton* should think he meant to insinuate, what he dared not openly avow to them. The truth is, the Vice-Chancellor, as every man of humanity naturally would, expressed to those gentlemen his concern for being obliged to pass so severe a sentence on them, not thereby intimating that he thought they did not justly deserve the punishment, but quite the contrary, lamenting that their misconduct had compelled him against his inclination to exercise so disagreeable an act of discipline. The murderer, when condemned by his judge, who generally tempers his sentence with expressions of pity and compassion, may with equal reason infer from those expressions, that he did not deserve so severe a punishment. The thanks given to Mr. *Higson* by the Vice-Chancellor were in the name, and with the approbation of all the assessors, who considered him as sacrificing his own interest to the welfare and reputation of the University, and therefore entitled to this mark of their approbation.



I MUST beg leave to add, by way of answer to the last part of your note, that the Vice-Chancellor did not inflict this punishment "for the sake of obliging any persons whatever;" nor was there any danger that "the pious harmless youths would be thereby reduced to the very want of bread," since most of them had been brought up to employments more suitable to their capacities, and station in life, whereby they might get an honest livelihood; but which they had deserted in order to intrude themselves into an office, for which they were utterly unqualified. It was kindness therefore, and not cruelty, to send them back to their own proper business; not that, were the consequences of their amotion even such as you represent them, they would be chargeable on the Vice-Chancellor, but on themselves; not on him, who was obliged *ex officio* to inflict the punishment; but on them, who had justly incurred it.

WE come now to the articles of accusation, which were exhibited to the Vice-Chancellor by Mr. *Higson* in the form of depositions, of which the following is an exact copy.

B

Before

BEFORE the reverend and worshipful DAVID DURELL, Doctor of Divinity, Vice-Chancellor of the University of *Oxford*, Visitor of *St. Edmund-Hall* in the said University of *Oxford*, JOHN HIGSON Master of Arts, Vice-Principal and Tutor of the said Hall, appointed and admitted as such, by THOMAS SHAW Doctor in Divinity, Principal of the said Hall for the time being, in the year of our Lord one thousand seven hundred and fifty one, and approved, and confirmed by the reverend and worshipful JOHN BROWN Doctor in Divinity, Vice-Chancellor of the University of *Oxford* for the time being, as the statutes in that case made and provided direct, begs leave to propound and offer some articles of accusation against the following persons, scholars of the said Hall, BENJAMIN KAY, JAMES MATTHEWS, THOMAS JONES, THOMAS GROVE, ERASMUS MIDDLETON, BENJAMIN BLATCH, and JOSEPH SHIPMAN, and other Matters relative thereto.

1<sup>st</sup>, That the aforesaid JAMES MATTHEWS, THOMAS JONES, and JOSEPH SHIPMAN were bred to trades, and that the three last mentioned persons, as also ERASMUS MIDDLETON and BENJAMIN BLATCH were, at the respective time of Entrance in the said Hall, and at present are, destitute of such a knowledge in the learned languages

guages as is necessary for performing the usual exercises of the said Hall and of the University.

2dly, That the aforesaid BENJAMIN KAY, JAMES MATTHEWS, THOMAS JONES, THOMAS GROVE, ERASMUS MIDDLETON, and JOSEPH SHIPMAN are enemies to the doctrine and discipline of the Church of *England*, which appeareth either by their preaching or expounding in, or frequenting, illicit conventicles, and by several other actions, and expressions, contrary to the statutes of the University and the laws of this realm.

3dly, That the aforesaid ERASMUS MIDDLETON is moreover an enemy to the doctrine and discipline of the Church of *England*, as appears by his officiating as a minister in holy orders, altho' a layman, in the parish Church of *Chevely*, or in one of the Chapels of Ease belonging and appertaining unto the said Church of *Chevely* in the county of *Berks*, and diocese of *Salisbury*.

4thly, The aforesaid JAMES MATTHEWS, ERASMUS MIDDLETON, and BENJAMIN BLATCH, have behaved indecently towards the said *Higson* Vice-Principal and Tutor, either by neglecting to attend his lectures, or misbehaving themselves, when at them; or by going out of the University without his the said *Higson's* leave, contrary to the discipline and good order of the said Hall.

5thly, That the above premises are true, public, and notorious, and what the said parties named jointly and severally know in their consciences to be true.

6thly, That by the statutes and usage of the University the said Hall is notoriously subject to the visitation of the Vice-Chancellor of *Oxford* for the time being.

7thly, And lastly; That the said *Higson* from a regard to the honour and welfare of the University in general, and the said Hall in particular, and actuated by every principle religious and civil, makes this application to you the said Vice-Chancellor, as Visitor; and not confining himself to any superfluous proof, but only so far as he shall prove in the premises, that he may obtain in his prayer, he prays that these persons, against whom these articles are exhibited, may be treated and dealt with according to their demerits, and as the statutes of the Hall, and the University require, as far as it shall seem good to your wisdom and justice, humbly imploring the aid of your worship's office.

*Oxon. St. Edmund-Hall, February the twentieth, 1768.*

J. HIGSON.

Sworn before me on the  
day and year above-  
written

D. DURELL, Vice-Chancellor.

THE Vice-Chancellor in consequence of these depositions, having previously consulted the Heads of Houses, and notified their opinion to the Principal, who expressed his approbation of it, caused a citation to be fixed on the chapel-door of *Edmund-Hall*, requiring the parties accused to appear on a day and hour therein specified, to answer the several charges brought against them. Soon after the citation was put up, Mr. *Grove*, one of the persons accused, took his name out of the Hall-books, in order to escape the censure which, he had reason to apprehend, might be inflicted on him; but upon better advice he returned, and was re-admitted by the Principal, the Vice Chancellor not being consulted in either of these points: however no notice was taken of this unwarrantable behaviour of Mr. *Grove* at the examination, tho' the Vice-Chancellor might with great propriety have animadverted upon it.

WHEN the day arrived, he and his assessors came to the Principal's lodgings, and from thence proceeded to the common Hall, intending to examine into the grounds of the complaint in a private manner: when they came there, they found a great number of gownsmen of all degrees assembled to hear the examination: however the Vice-Chancellor thought this unexpected audience would be no obstruction to the proceedings, and



consequently that there was no reason on that account for deferring them; but rather the reverse; as by this means the whole University would become acquainted with the nature of the accusation, the grounds of the proof, and, I will add, the impartiality of the Visitor. After the articles of accusation were read, Mr. *Higson* proceeded to his proofs in support of them; the substance of which I took down with what exactness I could in the following minutes. I shall make no apology for any inaccuracy which may appear either in the form or stile of these memorandums, which were taken without any connection, in the order in which they now stand, merely for my own private satisfaction, without the least thought of their being made public. Let me only observe that, while I was employed in taking these minutes, I did not suppose that the Vice-Chancellor and the other assessors were inattentive to what was going forward, or that the whole was to rest on what I had minuted down: but on the contrary had reason to believe that whatever circumstance might escape my notice would be supplied by the recollection of the other gentlemen; which was the real case.

MINUTES of the accusation brought against JAMES MATTHEWS, THOMAS JONES, JOSEPH SHIPMAN, ERASMUS MIDDLETON, BENJAMIN KAY, THOMAS GROVE, and BENJAMIN BLATCH of *Edmund-Hall*; their examination, &c.

JAMES MATTHEWS. Accused that he was brought up to the trade of a weaver — that he had kept a tap-house — confessed — Accused that he is totally ignorant of the Greek and Latin languages, which appeared by his declining all examination — said that he had been under the tuition of two clergymen for five years — viz. Mr. *Davies* and *Newton*; though it did not appear that he had during that time made any proficiency in learning — was about thirty years old — accused of being a reputed methodist by the evidence of Mr. *Atkins* formerly of *Queen's-College* — that he was assistant to Mr. *Davies* a reputed methodist, that he was instructed by Mr. *Fletcher* a reputed methodist,—that he maintained the necessity of the sensible impulse of the holy Spirit — that he entered himself of *Edmund-Hall*, with a design to get into holy Orders, for which he had offered himself a candidate, tho' he still continues to be wholly illiterate, and incapable of doing the exercises of the Hall — proved — That he had frequented illicit conventicles held in a private house in *Oxford* —

con-

feſſed. He produced two testimonials, one vouch-  
ed by the Biſhop of *Litchfield* and *Coventry*, the  
other by the Biſhop of *Worceſter*.

THOMAS JONES. Accuſed that he had been  
brought up to the trade of a barber, which he  
had followed very lately—confeſſed—Had made  
a very ſmall proficiency in the Greek and Latin  
languages—was two years ſtanding, and ſtill in-  
capable of performing the ſtatutable exerciſes  
of the Hall—that he had been at the meetings  
at Mrs *Durbridge's*—that he had expounded  
the ſcriptures to a mixed congregation at *Wheat-  
ton-Aſton*, tho' not in holy Orders, and prayed ex-  
tempore. All this he confeſſed. He urged in his  
defence that he had aſked his Tutor whether he  
thought it wrong for him to pray or inſtruct  
in a private family, and that his Tutor answered,  
he did not, which he ſaid, was the reaſon of his  
continuing to do it.

JOSEPH SHIPMAN. Accuſed that he had been  
brought up to the trade of a draper, and that he  
was totally illiterate; which appeared on his exa-  
mination—accuſed that he had preached or ex-  
pounded to a mixt aſſembly of people, tho' not  
in Orders, and prayed extempore—all which  
he confeſſed.

ERASMUS MIDDLETON—confeſſes to have done  
duty in a chapel of eaſe belonging to *Cheveley*,  
not

not being in holy Orders, three years before he entered of the University, but not since. That he was discarded by his father for being connected with the methodists — That he had been refused Orders by the Bishop of *Hereford*, that he had written a letter to the Bishop acknowledging his Fault, and recanting his errors — That he was now in hopes of being reconciled to his father — That he had been maintained by his friends, but did not explain who those friends were — Accused that he was deficient in learning — that he was attached to Mr. *Harweis*, who had boasted that they should be able to get him into Orders. That he holds that faith without works is the sole condition of salvation — that the immediate impulse of the spirit is to be waited for — that he denies all necessity of works — that he had taken frequent occasion to perplex and vex his Tutor — Part of this charge, especially concerning his tenets, he denied, tho' proved by the evidence of two gentlemen of the Hall.

**BENJAMIN KAY.** Confesses that he has been present at the meetings, held in the house of Mrs *Durbridge* where he had heard extempore prayers frequently offered up by one *Hewett* a staymaker, that sometimes Mrs *Durbridge* has read to them — Accused that he endeavoured to persuade a young man of *Magdalen-College*, who was sent into the country for having been tainted with calvinistical and methodistical principles, to leave  
his

his father — that he talked of their meeting with great opposition, meaning from the University — of this there was not sufficient evidence — that he holds, that the spirit of God works irresistibly — that once a child of God always a child of God — that he holds absolute election — that he had endeavoured to instil the same principles into others, and exhorted them to continue stedfastly in them against all opposition — Some of these tenets he seem'd to deny, tho' it was fully proved by the evidence of Mr. *Wellin*, commoner of the Hall.

THOMAS GROVE — Accused that he had preached to a mixt assembly of people called methodists, not being in Orders, which he confessed, and likewise that he prayed extempore — that he could not fall down upon his knees, and worship God in the form of the church of *England*, though he thought it a good form; proved by the evidence of Mr. *Bromhead*.

BENJAMIN BLATCH. A gentleman, who has not had any school-learning, is not certain whether he shall pursue any profession — and therefore dismissed.

THIS, Sir, is the substance of what appeared to me material during the course of the examination, put down indeed in a hasty manner, as the time would permit, but with fidelity and without aggravation :



vation: and, tho' I had omitted some circumstances which occurred to the other assessors, yet I am conscious of having placed nothing to the account of the parties accused, but what was urged and proved against them, though the proof itself be not always mentioned; taking notice at the same time of whatever was urged by any of them, either in their defence, or extenuation of their crime. How little I have deserved the severe censure contained in your note p. 64. will appear from my minutes of Mr. *Middleton's* examination; from which the world will be able to judge whether you, or I, have been guilty of putting down a false accusation, as true; and whether the <sup>a</sup> Spirit of truth, love, and candor influenced your heart, and guided your pen, when you wrote that malicious slander.

WHEN we met at the Vice-Chancellor's lodgings to review all that had passed at the examination, every circumstance recorded in the above minutes was thoroughly canvassed: some particulars not mentioned in them recollected; and the whole of the accusation, proof, and defence, duly weighed, and maturely considered: when we came to an unanimous determination; which, together with the reasons whereon it was founded, is fully expressed in the sentence pronounced by the Vice-Chancellor, of which the following is an exact copy.

*Oxford, March 11th, 1768.*

- I. IT having appeared to me D. DURELL, Vice-Chancellor of the University of *Oxford*, and undoubted Visitor of *St. Edmund-Hall* within the said University, upon due information and examination, that *James Matthews* of the said Hall, had been originally brought up to the trade of a weaver, and afterwards followed the low occupation of keeping a tap-house; that, afterwards, having connected himself with known methodists, he did, without any the least proficiency in school knowledge, enter himself of *St. Edmund-Hall* aforesaid, with a design to get into holy Orders; and that he still continues to be wholly illiterate, incapable of doing the statutable exercises of the Hall, and consequently more incapable of being qualified for holy Orders, for which he had lately offered himself a candidate. Moreover it having appeared by his own confession, that he had frequented illicit conventicles held in a private house in the city of *Oxford*. — Therefore I D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of the Reverend THOMAS RANDOLPH, D. D. President of *C. C. C.* and *Margaret* Professor of Divinity in this University, of the Reverend THOMAS FOTHERGILL D. D. Provost of *Queen's-College*, of the Reverend THOMAS NOWELL D. D. Principal of *St. Mary-Hall*, and Public Orator, and of the Reverend FRANCIS ATTERBURY M. A. Senior Proctor

tor of this University, my several assessors regularly appointed on this occasion, do expel the said *James Matthews* from the said Hall, and do hereby pronounce him expelled.

II. It having also appeared to me that *Thomas Jones* of *St. Edmund-Hall* had been brought up to the trade of a barber, which occupation he had followed very lately; that he had made but a small proficiency in learning, and was incapable of performing the statutable exercises of the said Hall: and, moreover, it having appeared by his own confession, that he had frequented illicit conventicles in a private house in this town, and that he had himself held an assembly for public worship at *Wheat-Aston*; in which he himself, though not in holy Orders, had publicly expounded the holy Scriptures to a mixt congregation, and offered up extempore prayers. — Therefore I D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons aforementioned, do expel the said *Thomas Jones*, from the said Hall; and hereby pronounce him also expelled.

III. It having also appeared to me that *Joseph Shipman* of *St. Edmund-Hall* aforesaid had been a draper; was very illiterate, and incapable of performing the statutable exercises of the said Hall.  
Moreover

Moreover, it having appeared by his own confession, that he had expounded publicly, though not in holy Orders, the holy Scriptures to a mixt congregation, and offered up extempore prayers. — Therefore I D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons aforesaid, do expel the said *Joseph Shipman* from the said Hall; and hereby pronounce him also expelled.

IV. IT having also appeared to me, that *Erasmus Middleton* of *St. Edmund-Hall* aforesaid, by his own confession, had formerly officiated in the chapel of ease belonging to the parish of *Chevely* in the county of *Berks*, not being in holy Orders; that he had been rejected from holy Orders by the Bishop of *Hereford* for the said offence; that he was discarded by his father for being connected with the people called *Methodists*; and that he still lies under his father's displeasure for the same. Moreover, it having appeared by credible witnesses, that he is still connected with the said people, and professes their doctrines. Viz. that “Faith without works is the sole condition of salvation; that there is no necessity of works — that the immediate impulse of the Spirit is to be waited for.” — Therefore I D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons afore-mentioned,

tioned, do expel the said *Erasmus Middleton* from the said Hall, and hereby pronounce him also expelled.

V. IT having also appeared to me that *Benjamin Kay* of the said Hall, by his own confession, had frequented illicit conventicles in a private house in this town; where he had heard extempore prayers frequently offered up by one *Hewett*, a staymaker. Moreover, it having been proved by sufficient evidence that he held methodistical principles; viz. “the doctrine of absolute election; that the Spirit of God works irresistibly; that once a child of God always a child of God:” that he had endeavoured to instil the same principles into others, and exhorted them to continue stedfastly in them against all opposition. — Therefore I D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons before-mentioned, do expel the said *Benjamin Kay* from the said Hall, and hereby pronounce him also expelled.

VI. IT having also appeared to me that *Thomas Grove* of *St. Edmund-Hall* aforesaid, though not in holy Orders, had, by his own confession, lately preached to an assembly of people called *Methodists* in a barn, and had offered up extempore prayers in that congregation. — Therefore I D. DURELL, by virtue of my visitatorial power,  
and



and with the advice and opinion of each and every one of my assessors, the reverend persons before-named, do expel the said *Thomas Grove* from the said Hall, and hereby pronounce him also expelled.

SUCH, Sir, was the sentence, which you represent to be the most cruel and unjust that ever was passed; and such the reasons on which it was founded. I shall not stay to make any general observations on it, but hasten to answer the particular objections you have urged against it, article by article.

BUT before I proceed, I cannot help observing that under a pretence of <sup>a</sup> greater method and perspicuity you have inverted the order of the charge, even as it stands in your own articles of accusation. The order in which it stood on the examination, and which is most natural, was this — 1st, the accusation of some of them being brought up to trade; which would have had no weight, had it not been connected with the second — viz. that they were totally illiterate, and incapable of performing the statutable exercises of the University, and their Hall — then followed the third — viz. that they had frequented illicit conventicles, in which they had preached, and prayed extempore; and that one

of them had officiated as a minister in holy Orders, though a layman; — the 4th was, that they held and maintained tenets contrary to the doctrine of the church of *England*; however, that I may not be obliged to turn over your book backwards and forwards to reduce it to regularity and method, I shall take it as it stands, and attend you page by page, as nearly as I can, through the whole labyrinth of your work.

<sup>a</sup> THE first charge you consider is that of attending illicit conventicles. To ascertain what is a conventicle you quote *Jacob's* law dictionary, but with great partiality, and want of fidelity; you adopt only what may best serve your turn, leaving out what makes against you, though immediately connected with what you quote: thus, you drop the definition of a conventicle, which is “a private assembly for the exercise of religion,” but take the words immediately following it; and here you stop; paying no regard to Mr. *Jacob's* quotation from 22 *Car. II.* which declares what conventicles are illegal. Nor are you more faithful in quoting that act of parliament; you give us the preamble, but conceal the part, which alone relates to the point in question, where it is enacted that, if any person above the age of sixteen shall be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion in other manner than according to the liturgy and practice of the

church of *England*, at which conventicle there shall be five persons or more assembled together over and besides those of the same household, if it be a house where there is a family inhabiting; or if it be in a house, or field, or place where there is no family inhabiting, then, when any five persons or more are so assembled, every one shall be subject to the penalty of five shillings for the first offence, and ten shillings for the second.

SECT. 3. Every person, who shall take upon him to preach or teach in any such meeting, assembly, or conventicle, shall forfeit twenty pounds for the first offence, and forty pounds for the second.

SECT. 4. If any person shall suffer any such conventicle, assembly, or unlawful meeting, as aforesaid, to be held in his house, out-house, barn, yard, or back-side, shall forfeit twenty pounds.

THIS act, as the author of the remarks upon Mr. *Whitefield*'s letter observes, is indeed in some degree altered by the toleration-act; by which some conventicles are permitted under certain restrictions; but all other conventicles, which come not under the description given of such as are thereby permitted, are still continued to be forbidden by the 22 Car. II.

THUS sect. 19. No congregation, or assembly for religious worship shall be permitted or allowed by this act, until such place of meeting shall be certified

tified to the Bishop of the diocese, or Arch-deacon of the arch-deaconry, or to the Justices of the peace at their general quarter-sessions for the county, city, or place, in which such meetings shall be held, and registered in the said Bishop's or Arch-deacon's court, or recorded at the said general quarter-sessions of the peace. Hence all conventicles, assemblies, or meetings, as described in 22 Car. II. chap. 1. and not registered or recorded according to the toleration-act, are illicit and prohibited. The meetings therefore which these gentlemen attended were certainly conventicles, being "private assemblies for the exercise of religion;" and they were illicit conventicles, "there being more than five persons assembled there, besides those of the same household." Nor does the law require proof of any dangerous practices carried on at such meetings; it provides a speedy remedy against the dangers, which may possibly, and will probably, arise from such meetings; and forbids them, because sectaries have, or may, at such meetings, contrive insurrections.

NOT being acquainted with the <sup>a</sup>*Kentish* story to which you appeal as decisive in this point, I cannot contradict you with regard to the fact itself, but have great reason to suppose it did not turn on that hinge, on which you rest it. The conventicle might be illicit, and yet the Justice of peace become liable to punishment for having taken unwarrantable and illegal measures to suppress it; he might therefore

be glad to compound matters, and make them up in the manner you relate ; a case which, I apprehend, frequently happens. And as to the <sup>a</sup> religious societies in Queen *Anne's* time ; if they were composed of Lords spiritual and temporal, &c. I will take upon me to pronounce that they did not permit laymen, barbers, weavers, staymakers, &c. to pray extempore, or to preach, and expound the scriptures to them — But that members of the church of *England* may be, and actually have been, censured for frequenting illicit conventicles is very evident from Queen *Elizabeth's* circular letter to the Bishops throughout *England* ; in which your meetings are exactly described, and the pernicious tendency of them fully set forth — The following is a copy of it, taken from *Stripe's* life of Archbishop *Grindal* — Appendix P. 85

THE Queen to the Bishops throughout  
*England* for the suppressing the exercise  
called *prophefying*, &c.

RIGHT Reverend Father in God, we greet you well. We hear to our great grief, that in sundry parts of our realm there are no small number of persons presuming to be teachers and preachers of the church (though neither lawfully thereunto called, nor yet fit for the same) which, contrary to our laws established for the public divine service of



Almighty God, and the administration of his holy sacraments within this church of *England*, do daily devise, imagine, propound and put in execution sundry new rites and forms in the church, as well by their unordinate preaching, reading, and ministering the sacraments, as by procuring unlawfully of assemblies, and great number of our people out of their ordinary parishes, and from places far distant (and that also some of our subjects of good calling, tho' therein not well advised) to be hearers of their disputations, and new devised opinions upon points of divinity, far unmeet for vulgar people : which manner of innovation, they in some places term *prophefying*s, and in some other places *exercifes*. By which manner of assemblies great numbers of our people, especially the vulgar sort (meet to be otherwise occupied, with honest labour, for their living) are brought to idleness, and seduced; and in manner schismatically divided among themselves into variety of dangerous opinions, not only in towns and parishes, but even in some families, and manifestly thereby encouraged to the violation of our laws, and to the breach of common order, and finally to the offence of all our quiet subjects, that desire to live, and serve God according to the uniform orders established in the church : whereof the sequel cannot but be dangerous to be suffered.

WHEREFORE considering it should be the duty of the Bishops, being the principal ordinary officers

in the church of God, as you are one, to see these disorders against the honour of God, and quietness of the church reformed; and that we see that by the encrease of these, through sufferance, great danger may ensue, even to the decay of christian faith, whereof we are by God appointed the defender; beside the other great inconveniences, to the Disturbance of our peaceable government: we therefore according to the authority we have, do charge and command you, as the bishop of that diocese, with all manner of diligence, to take order through your diocese, as well in places exempt as otherwise, that no manner of public and divine service, nor other form of administration of the holy sacraments, nor any other rites and ceremonies, be in any sort used in the church, but directly according to the orders established by our laws: neither that any manner of person be suffered within your diocese to preach, teach, read, or exercise any function in the church, but such as shall be lawfully approved and licensed, as persons able for their knowledge, and conformable to the ministry in the rights and ceremonies of this church of *England*. And where there shall not be sufficient, able persons for learning in any cures, to preach and instruct your cures as were requisite, there shall you limit the curates to read the public homilies, according to the injunctions heretofore by us given for like cases.

AND furthermore, considering for the great abuses that have been in sundry places of our realm, by reason of the aforesaid assemblies called *exercises*; and for that the same are not, nor have not, been appointed nor warranted by us, or by our laws, we will and straitly charge you, that you do cause the same forthwith to cease, and not to be used: but if any shall attempt, or continue, or renew the same, we will you not only to commit them unto prison, as maintainers of disorders, but also to advise us, or our council, of the names and qualities of them, and of their maintainers and abettors: that thereupon, for better example, their punishment may be made more sharp for their reformation.

AND in these things we charge you to be careful and vigilant, as by your negligence, if we should hear of any person attempting to offend in the premises without their correction, or information to us, we be not forced to make some example in reforming of you according to your deserts.

Given under our signet at our manor of *Greenwich*, the 7<sup>th</sup> day of *May* 1577, in the xix<sup>th</sup> year of our reign.

Y o u

YOU next appeal to the canons of the church; or rather having put your own construction on one of them, you infer in general that, “from their <sup>a</sup> authority likewise it is most clear that there is no prohibition laid on any member of the church of *England* for meeting together for religious purposes, (I quote your own words though they are not very grammatical) provided such meeting tend not to the impeaching or depraving the doctrine of the church of *England*, the book of common prayer, the public peace, nor any part of the government and discipline established in the church.” Supposing this to be the case, I believe the meetings which these men frequented, and in which some of them officiated, will justly come under the above description, and manifestly tended to the impeaching and depraving the doctrine of the church of *England*, the book of common prayer, and the government and discipline of the church.

BUT is this the only canon of the church which relates to the point in question? does not the 71<sup>st</sup> canon forbid even ministers to preach, or administer the holy communion, in any private house, except it be in times of necessity; upon pain of suspension for the first offence, and excommunication for the second? Laymen therefore are *a fortiori* prohibited from presuming to do either. Nor <sup>b</sup> are all ministers permitted even to expound any scripture

<sup>a</sup> P. 13.

<sup>b</sup> 49. can.

or matter of doctrine, in their own cure, or elsewhere; but such only as have been examined and approved by the Bishop of the diocese, or licensed. Will you now say that these meetings in private houses, in which not only ministers, but illiterate laymen take upon them to preach, and expound the scriptures, are not prohibited by, or that the persons guilty of such presumption do not offend against, the canons of the church? And if they offend against the canons of the church, they certainly incur the penalty of the statutes of the University; which forbid all persons to frequent illicit conventicles under pain of expulsion; and call all such conventicles illicit, in which men meet either publicly or privately in a way not allowed by the statutes of the realm, or the canons of the church, or the rules of the University; they are prohibited by the two former, and consequently must be a violation of the latter. Besides, these young men, had they been capable of construing the University statutes, which they had sworn to observe, must have known that all scholars are forbidden to frequent the houses of townsmen, and consequently that meetings held at such houses are not allowed by the rules of the University. And surely in this place there can be no occasion or pretence for such religious meetings: there are prayers here in every chapel twice a day; there are sermons at the University church twice every Sunday, and once every holiday; besides other occasional sermons. If this were not sufficient, those pious gentlemen might  
have



have joined together in prayer within their own halls, or colleges. But to hold such meetings in private houses in the town was directly contrary to the discipline and rules of the University, to the canons of the church, and the statutes of the realm; I may add, to the articles likewise; which, at their admission into the University, they subscribed to. The 23d article expressly declares, that it is not lawful for any man to take upon himself the office of preaching, before he is lawfully called.—“<sup>a</sup> But was it the design of the legislature to prohibit all members of the church from joining together in prayer for the welfare of the church, unless it were within the consecrated walls?” — was this all that was done? was there not expounding? were there not extempore prayers offered up? and that by persons unauthorized to do either. <sup>b</sup> “But if upon any occasion there happened to be half a dozen guests, or strangers present at the stated family-worship in a house” — was then the presence of these guests only accidental, or once upon an occasion? I am well acquainted with the nature of these meetings in general, and the numbers which, deserting their own parish church, flock together from all parts of the neighbourhood to attend them; I have frequently been an eye witness of the vain self-sufficiency of these gifted teachers, and of the ignorant zeal, and stupid admiration of their hearers: I cannot therefore be imposed upon by your representation of them. Yet supposing

<sup>a</sup> P. 14.

<sup>b</sup> Ibid.

there were only five thus present, it is contrary to the express words of the act of Parliament cited by you; and which, one would have thought, must have stared you in the face, as they follow immediately after those you have quoted. Strange it is indeed that undergraduates in the University, greatly deficient in learning and abilities, without regular orders, or mission, should think themselves qualified, or authorized, to expound the scriptures in a mixt congregation, and to offer up extempore prayers for, and in the name of, such congregation: and still more strange is it that a silly woman, or illiterate staymaker, should presume to do this; and that these gentlemen should, by their attendance at those meetings, uphold and encourage such presumption. Nay, one of them was convicted of officiating, tho' not in orders, as a curate in a country parish church: <sup>a</sup> this indeed you allow to have been a "very high indiscretion; though you must believe that his motive was good;" that is, you are resolved to believe nothing bad of him, tho' ever so true, and every thing good, however false. But why must his motive be good? <sup>b</sup> "because, say you, he could have no temporal interest in what he did"—that is more than I know, or you can be certain of—But might not his motive be pride, arrogance, self-conceit, presumption? and call you these motives good? you urge likewise that this <sup>c</sup> was before he was a member of the University, and that he had

<sup>a</sup> P. 23.<sup>b</sup> Ibid.<sup>c</sup> P. 24.

behaved ever since with the greatest regularity. Had this daring impiety been known before his admission, the Vice-Chancellor would not have permitted him to become a member of the University; as soon as it was known, it was a sufficient reason to remove him. An indiscretion is surely a very mild term for a high offence against the laws both of God and his country, the sin of *Korah*, *Dathan*, and *Abiram*. Nor did it appear that he had behaved ever since with the greatest regularity, but just the contrary.

THREE others were also convicted of preaching, or expounding, as they call it, in congregations in the country. I wonder how they could think themselves called or qualified so to do, unless they had the gift of immediate and extraordinary inspiration; and this you seem to think they had, as you compare their case with that of Christ and his Apostles. But if this were really the case, what business had they here? They had no occasion to come to the University for instruction or degrees, or to apply for orders. They were mispending their time; not standing in need of any qualification, they could be supposed to acquire here — But this point will be more fully considered in its proper place. The other two confessed that they had frequented these meetings — All of them had therefore incurred the penalty of expulsion under this first charge.

Y o u say in their defence, “<sup>a</sup> that they did abstain from these meetings, as soon as ever they were told that they were contrary to the will of those, who had the authority over them in the University, and that not one of them had been present at any such meetings for some months before their expulsion; but all declared it was their determination not to attend them again” — But how does this declaration agree with their present behaviour? was it not a mere jesuitical one, made only to serve their turn at that time? but not answering their purpose then, they have ever since totally disregarded it, and acted in open violation of it. For (I assert it on very good authority) they are now, and have been for some time, preaching, and expounding, and holding these meetings up and down the country, to the reproach of their conduct, but to the full justification of the Vice-Chancellor’s sentence — A sentence which you call most cruel and ignominious; and tell us that “<sup>b</sup> only one example can be produced within these hundred years of so public an infliction of a like punishment” — I have already refuted this assertion; and could give you many instances of the like punishment, did I think it consistent with charity to rip up private characters, and again expose those, who have already suffered for, and, I hope, long ago repented of their crimes. But I must take the liberty to tell you that you have

<sup>a</sup> P. 16.<sup>b</sup> P. 17.

greatly misrepresented the fact you allude to. If you mean Mr. — of *H—f—d C—* it is notorious that he was expelled the University by a public act of convocation — If you allude to an affair which happened forty years ago at *A—d—n*, wherein some persons of *M—d—n C—* were concerned; the persons guilty of that act of impiety, tho' not such as you represent it, were likewise expelled, and the sentence of their expulsion now stands recorded on the college register, expressed in terms of the greatest abhorrence. — But you relate nothing upon hearsay —

THE next charge against these persons, in the order in which you place it, was, that <sup>a</sup> three of them were bred to trades. You allow the charge; but plead that *St. Paul* was a tent-maker; that *David* was called from the sheepfold; that *Amos* was an herdsman, our Lord himself a carpenter, and his Apostles fishermen — What trifling is this? when you will shew that these men have the same divine mission, which the prophets and apostles had, and bring the same proof of it from the gift of miracles and prophecy, then we will allow them to do, as the prophets and apostles did. But <sup>b</sup> several worthy prelates were bred to trades: it may be so. <sup>c</sup> Some persons have been sent to school, and, their parents not being able to maintain them at the University, have been afterwards put out to trades: but having imbibed a relish for

a P. 18.

b P. 19.



learning, and having in consequence a dislike for the business of trade, they have met with friends, who have supported them here. Others have been originally bred to trades, but discovering a genius for learning, they have been sent to school, and, after a proper education there, have entered themselves in the University; and some of these persons have become afterwards eminent in the learned professions. But as you have had the confidence to shelter the illiberal education and low ignorance of these men under the sanction of a very learned and venerable character, I beg leave to contradict your account of that eminent prelate's education upon the best authority, which is, his own. That dignitary, by whose death the church of *England* is deprived of her greatest Ornament, and best support, being justly offended at the liberty you have taken with him, drew up with his own hand the following account of the manner in which he was educated, before he became a member of the University: which he desired might be here inserted in answer to your misrepresentation of it.— His words are these, “Whereas it is asserted in a pamphlet entitled *Pietas Oxoniensis*, p. 19. that a very great dignitary in the church was educated in the profession of a man-midwife among the dissenters: the real fact is this, that the person supposed to be meant was educated first in a public grammar school, then for five or six years in dissenting Academies, then for two years pursued his studies privately; that in the year 1716, and not

not before, he applied himself to the study of physic, which he continued till near the middle of 1720, and not longer; that, during this time, among many other courses of lectures, he attended (at *Paris* only) one in midwifery; but that he never professed, nor practised, nor intended to practise that, or any other branch of surgery, nor ever acted as a physician, otherwise than occasionally among the poorest of his Parishioners." This is the account that great prelate gives of himself. I think it necessary to add, that he was admitted a gentleman commoner of *Exeter* college in *April* 1721, being then twenty<sup>eight</sup> years old; and had the degree of Bachelor of Arts conferred on him in the act term following, in consequence of the studies he had pursued, and the progress he had made in literary accomplishments. The letter, by which the Chancellor expressed his assent to that favour, contains a very remarkable circumstance, which ought not to be omitted, and upon which the petition was founded. It is this, "that, contrary to his own inclinations, he was sent by his guardians to the University of *Leyden*, where he proceeded regularly to the degree of Doctor of physic, as appeared by the printed exercise which he performed on that occasion." His character from this time became too well known in the learned world to need any farther account of it here.

NOR are you more happy in the other instances, by which you would countenance the ignorance of  
these

these men. The great cardinal *Woolsey*, of whatever quality or occupation his father might have been, (though it appears by his will that he was a man of no mean circumstances) was bred up from his infancy to learning, in which he made so rapid a progress, that he took the degree of Bachelor of Arts in this University when he was only 14 years of age; and was at that time distinguished for his abilities in every branch of literature. Supposing then that his father was a butcher, will that justify your assertion that the son was bred up in a butcher's shop? unless you mean that every son must be of the same occupation as his father.

BISHOP *Maddax* likewise was from a child bred up at a regular grammar school: but having the misfortune to lose his father, he fell into the hands of friends who were Dissenters, and were therefore unwilling that he should be ordained according to the rites of the Church of *England*; while he on the other hand was old enough to declare against taking Orders in their Church: They therefore put him to a pastry-cook upon trial, but before he was bound apprentice, the master came to his relations, and told them that the boy was not fit for his trade, and was sure he would never make any thing of it, that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that they should take him away, and send him back to school to follow the bent of his inclination. This was ac-

D

ccordingly

cordingly done, and from school he was entered of *Queen's College*. I need not inform you what figure he made in life.

You may depend upon the truth of the above relation; which is given by a very eminent Person, who received it from the bishop's own mouth.

THE late Proctor was educated on the foundation at *Westminster*, and from thence elected a Student of *Christ Church*: after several year's residence in the University he served his country for some short time, not in the army, but in a county militia.—To what purpose then have you introduced any of these instances? how different is the case of every one of them from that of the persons removed from hence by the Vice-Chancellor? when they left their trades, they did not go to any regular school, but were sent to the house of some private clergyman, where they might possibly imbibe the principles of methodism, and a contempt for human knowledge, but appeared to have made no proficiency in the languages, or any part of learning. Nay, one of them, tho' totally illiterate, was assistant to one of those clergymen; from whence we may fairly conclude what sort of learning was cultivated under his tuition. Their being bred to trades therefore was not charged upon them as a crime, nor would it have been made any objection at all, if they had appeared to have made a proper proficiency in learning, but  
the

the contrary appeared most plainly. Which is the third charge you consider.

You affect to laugh at this charge as full of absurdity — “<sup>a</sup> if they were backward in their studies, was not this the best reason in the world why they should be suffered to pursue them? Would <sup>b</sup>you drive a man from the seat of learning and knowledge, because he is yet deficient in the knowledge of the languages?” If this be just reasoning, then the most ignorant persons are the the most proper to become members of the University; then ought our Colleges and Halls to be filled with mechanics and plowmen. Surely some qualifications of school learning are necessary in those who have any reason to expect improvement here. The sphere of the University, especially in its present state, is rather the sciences than the first elements of learning. Can it be expected that persons, whose early years have been engaged in the pursuit of such employments, as suppose a total inattention to study, should, when they arrive to the state of manhood (which was the case of these men) be qualified for a learned profession, or capable of receiving academical knowledge? Such knowledge, to borrow the ingenious metaphor which you have adopted from a news paper, was too strong meat for such weak stomachs. If a person can neither construe the statutes, which are his rule of action, nor perform the exercises re-

<sup>a</sup> P. 19.

<sup>b</sup> P. 20.



quired both in the University, and in every College and Hall, he is not likely to improve much here : Such an ignorant person is not fit to be admitted here, nor is it any injury to remove him from hence. And it is more especially necessary so to do, if it shall appear that he entertains hopes by this means to thrust himself into the ministry.

BUT “<sup>a</sup> can their tutor,” say you, “deny that they had made considerable progress in their learning, since they entered at the Hall?” Yes, he can, and did deny it ; this was part of his charge against them, and their examination shewed that they had made no such progress. But you seem to think their <sup>b</sup> “literary abilities were not put to a proper trial.” Their examination was very easy ; they were only required to construe the *Greek* testament, and the statutes of the University ; and could do neither. They were allowed all the time to recollect themselves, and to consider the passages proposed to them, that they could desire. If they “<sup>c</sup> were under much confusion and discomposure in such a public place,” why did they not desire a more private examination ? This the Vice-Chancellor and his Assessors would have readily consented to, but none of them made any such application. But they did not appear to be under the least confusion or discomposure — they had been used to speak before much larger assemblies, and it was observed that they did not want confidence

a P. 20.

b Ibid.

c Ibid.

on this occasion. <sup>a</sup>“ But there were very many persons of the Hall, equally, if not more deficient.” I hope not. There was only one person more accused ; who, confessing his ignorance, declined all examination ; but as he was represented to be a man of fortune, and declared that he was not designed for holy orders, the Vice-Chancellor did not think fit to remove him for this reason only, though he was supposed to be one of the <sup>b</sup> righteous over-much, as you express it. If there were any others equally illiterate, they ought to have been particularly accused, and application made to the Visitor for their removal : I am satisfied he would have been ready to hear and redress such complaint. He was at that time examining into the articles of accusation brought against particular members of that society by Mr. *Higson*, he could not therefore with propriety proceed to any other matter of grievance not alleged in those articles ; but the Principal, who desired that others might be examined ; was requested, if he had matter of complaint against any of his members to exhibit it, and the Vice-Chancellor would appoint a day for hearing it : but he declined the proposal. Besides, I apprehend, he might himself remove any members from his society, whom he conceived to be a disgrace to it ; and if the <sup>c</sup> Tutor had introduced any such illiterate pupils into the Hall, in which case I should think him very culpable (tho’ he could not have done this without the consent of

a P. 20.

b P. 21.

c Ibid.

the Principal) it was in the Principal's option whether they should continue there, and be permitted "just to keep their terms, and get into orders," to the disgrace of the Church and the University.

BUT the truth is, you, if you are consistent with your own principles, think no one disqualified to become or continue a member of the University on account of <sup>a</sup> age, ignorance, or former occupation; you exclaim loudly against such removals. The proceedings in this case have been called tyranny and persecution; the Vice-Chancellor and his assessors have been compared to *Bonner* and the popish persecutors. You call it "the most severe punishment an University can inflict; a cruel ignominious sentence; turning them out to starve; a punishment which may reduce them to the very want of bread, and cast a lasting stigma upon their names and characters." Happy these gentlemen, to find so eloquent and zealous an advocate! But where after all was the great injury done them? they were deprived of neither liberty, property, nor life; they were of no foundation, had no freehold in the University, nor received one shilling profit from the Hall; but were mispending both their money and their time. Nor had they any character to lose; if henceforth they are known to be illiterate, that could only be a reproach to them while they assumed the character of gownsmen; but can be none, while they act in their

own proper one of weaver, barber, or tapster. The Vice-Chancellor had as much right and reason to remove them from the University, as a school-master has to remove scholars from his school, who are incapable of making any proficiency there. They were not qualified to improve in academical studies, nor capable of performing the exercises of the University and the Hall. It was therefore no injury (I repeat it again) but rather a kindness to send them from a place, where they were misemploying their time, and abusing the ill-placed kindness of their friends, who supported them here in idleness, that they might follow their respective trades elsewhere, and get their livelihood in an honest, and reputable manner. Mr. *J—s* makes a good perriwig; he need not starve, he may get his bread by his proper profession. Mr. *M—s* and Mr. *S—n* may maintain themselves and serve their country better at the loom, or at the tap, or behind the counter, than they were likely to do in the pulpit — tractent fabrilis fabri. — The last gentleman, we were assured from his mistress, bore a very good character, and behaved with diligence and fidelity in her service, till he was seduced by the Methodists; when idleness succeeded to diligence, and negligence took the place of fidelity; let him return to her service, and by a faithful discharge of his duty recover his lost reputation.

If these gentlemen have by our sentence been debarred from entering into the ministry, this is  
also

also no injury, but rather a kindness to them, as well as a service done to the public. They are prevented from exposing themselves, and misleading others. I beg leave to recommend to their serious perusal the excellent sermon of Bishop *Bull*, concerning the great difficulty and danger of the priestly office. “How horrible (says that worthy prelate) is the confidence, or rather impudence of those mechanics, that have leapt from the shop-board, or the plough, into the pulpit, and thus, per saltum, by a prodigious leap commenced teachers! what shall we say to these mountebanks in the Church, these empirics in theology? I can only say this, I can never sufficiently admire either their boldness in adventuring to be teachers, or the childish folly and simplicity of those that give themselves up to be their disciples. ’Tis a miracle that any such person should dare to preach, or, if he do, that any man in his right wits should vouchsafe to hear him.” — If Mr. *Higson* has introduced <sup>a</sup> others of the same stamp, the above reflection will be equally worthy of their attention.

AND here, sir, it will be proper to introduce Mr. *Welling*, who, you tell us, had asserted, as appeared upon the trial, that “whosoever believeth the miracles of our Saviour, or of *Moses*, must be a knave or a fool; and is well known in the Hall by the name of the Infidel <sup>b</sup>.” If this were his known

<sup>a</sup> P. 21.

<sup>b</sup> P. 22,



character, why was he permitted to continue a member of a society devoted to a religious education? why was he not expelled from it? — When this circumstance was mentioned by way of recrimination, we applied to the Principal for the truth of it, and desired that he might be formally proceeded against. The Principal so far from supporting the charge, declared that he had no objection to Mr. *Welling's* character, nor had ever heard any ill of him. However the Vice-Chancellor and his assessors thought a charge of this nature, which they held in much greater detestation than you would represent them to do, ought to be thoroughly examined into; he therefore ordered the two gentlemen, to whose testimony Mr. *Kay* appealed in support of it, viz. Mr. *Wrighte* and Mr. *Brown* to attend him. He took their depositions upon oath, and the whole of their evidence is contained in the following affidavits.

*Oxford,* } The information of WILLIAM WRIGHT, gentleman commoner of St. *Edmund-Hall* in the University of *Oxford*, taken on oath before me, DAVID DURELL, Doctor in Divinity, Vice-Chancellor, and one of his Majesty's justices of the peace in and for the said University, this twelfth day of March, 1768;

Who saith, that on last St. *John's* day the baptist, (viz. the 24th of June, 1767,) he this informant  
was

was walking in *New College* gardens, and was there joined by *John Welling* and *Erasmus Middleton*, commoners of *Edmund Hall* aforesaid, when he the said *Wrighte* perceiving the said *Welling* to be concerned in liquor, took occasion to expostulate with him thereon: a dispute then arose between the said *Welling* and *Middleton* concerning some points in religion, the particulars of which he this informant does not recollect, only that the miracles of *Moses* were introduced in the dispute; when the said *Welling* addressing himself to the said *Middleton*, used some such expression as the following, “What, fool, do you believe in the miracles of *Moses*?” or words to that effect, upon which he the said informant reproved him severely, and threatened him much. That night, or the next day the said *Welling* came to ask the said informant’s pardon for his behaviour that day or the preceding day: upon which he the said informant told him, that if he again behaved in the like manner, he would acquaint the Vice-Principal with it, and added, that if he had thought he had been in earnest in regard to the expression, which had so much offended him the day before or that day, he would break all connection with him, or to that effect.

THE said informant further saith, that in several conversations he has had with the said *Welling*, he has taken occasion to examine into his real sentiments in regard to the miracles of *Moses*,  
and

and other points of revelation: when the said *Welling* has declared, and particularly in a late conversation, his unfeigned assent to, and belief of divine revelation in general, and of the miracles wrought by *Moses* in particular. And he the said informant saith, that he has no sort of reason to suspect the veracity of the said *Welling* in the said declaration.

WILLIAM WRIGHT.

Sworn before me on the  
day and year above-  
written

D. DURELL, Vice-Chancellor.

*Oxford*, } The information of WILLIAM BROWN,  
commoner, of St. *Edmund-Hall*, within  
the University of *Oxford*, taken on oath  
before me, DAVID DURELL, Doctor in  
Divinity, Vice-Chancellor of the Univer-  
sity, and one of his Majesty's justices of  
the peace in and for the said University,  
this twelfth day of March, 1768 ;

WHO saith, that in several conversations he has had  
with *John Welling*, commoner of the said Hall, on  
religious subjects, he has found that he the said  
*Welling* has used many free expressions, which he  
does not now remember, but which argued a  
suspicion of a disbelief of divine revelation: but  
upon

upon a very particular enquiry, made at repeated times by the said informant, into the said *Welling*'s real opinion of the truth of all the divine revelations, he the said *Welling* hath as often declared his unfeigned assent to all revealed truth contained in the holy scriptures.

THIS informant further saith, that he has no reason now to suspect that the said *Welling* disssembled, when he solemnly declared his real belief of the truth of divine revelations ; and does not suspect his being in the least disaffected to the doctrines or discipline of the Church of *England*.

WILLIAM BROWN.

Sworn before me on the  
day and year above-  
written

D. DURELL, Vice-Chancellor.

THE Vice-Chancellor having taken these depositions, made enquiry after Mr. *Welling* ; but was informed that he was gone out of town, and would not return till Easter term ; he desired directions to him, but the Principal knew not where to address him. The Vice-Chancellor then proceeded to lay the above affidavits before the Heads of Houses ; who were of opinion that they did not contain

tain sufficient matter for a public citation, but advised that the party accused should, on his return to the University, be summoned before them to give an account of his principles, and make such satisfaction as should appear to them proper and sufficient. Accordingly he waited on the Vice-Chancellor on the 15th of May, and shewed him a letter from Mr. *Higson*, in answer to an application he had made for Testimonials for holy Orders: wherein Mr. *H.* declared that he had no objection to signing such Testimonials, provided he was assured by the Vice-Chancellor that he had given satisfaction to the University in respect to the charge of infidelity, which had been brought against him. He protested that there was no real foundation for this charge, and was very desirous to give all possible assurances of his innocence. The Vice-Chancellor told him that he must appear the day following before the Heads of Houses. He attended accordingly; and being called in, was acquainted with the heinous nature of the crime laid to his charge, and underwent a very strict examination with respect to his religious principles. He expressed great concern for having laid himself open to the suspicion of infidelity, and declared before the Meeting the substance of what is contained in the affidavit here annexed; which was read by him publicly in the Convocation House the next day, before the Members of Congregation there assembled, exactly as it is here printed, and not in latin, as you assert



in the note p. 23d. This is another instance of your asserting nothing upon hear-say evidence.

WHEREAS it hath been alleged upon oath before the Reverend the Vice-Chancellor, against me JOHN WELLING, that on the 24th of June, 1767, in conversation with Mr. *Wrighte* and Mr. *Middleton* of *Edmund-Hall*, in this University, I made use of certain expressions tending to disparage the truth of revelation; and in particular the miracles of *Moses*: I do hereby declare my unfeigned assent to, and belief of, divine revelation in general, and of the miracles wrought by *Moses* in particular: And I do aver that I was intoxicated in liquor (for which very criminal excess I am most sincerely sorry) when I uttered those expressions; and whereas by the use of those expressions I have given but too just occasion of scandal and offence to the Vice-Chancellor and Members of this University; I do hereby ask pardon of them for the same; and I do further most solemnly protest, that however unguarded I may have been in the use of those, or any expressions whatsoever concerning religion, they were not declarative of my real principles, in as much as those principles are, and ever have been, and I trust will ever continue to be, diametrically opposite to scepticism

ticism and infidelity, which from my heart  
I detest and abhor.

Witness my hand,

JOHN WELLING.

Sworn before me  
the ninth day of  
May, 1768.

D. DURELL, Vice-Chancellor.

WE whose names are underwritten, do certify  
that *John Welling* read the above declaration  
publicly in Congregation, this tenth day of  
May, 1768,

D. DURELL, Vice-Chancellor.

B. WHEELER, Senior Proctor.

E. WHITMORE, Junior Proctor.

LET me now ask you what apology can you  
make to the Vice-Chancellor and Heads of Houses,  
whose characters you have aspersed, by a base insi-  
nuation that they prefer infidelity to methodism?  
what atonement to the University, which is greatly  
injured by your unjust and uncharitable censures?  
What answer to your own conscience, which must  
reproach you with having endeavoured to vilify the  
governors of this venerable seat of learning and  
piety, thereby weakening the hands of discipline,  
and wounding even religion herself?

IN your note p. 79. you give us a particular history of the birth, life, and conversation of Mr. *Welling*. How you have been able to trace this poor beggar-boy from the *Foundling Hospital*, thro' the several dark windings and dirty channels thro' which he waded to the University; or how he ever got there by such arts, is a mystery to me. If your story be a true one, he is certainly a very detestable character, and not worthy to be a member of the University. But to what purpose have you introduced it here? With what view have you raked into this filthy kennel? His admission here under such circumstances can be no reflection on the Vice-Chancellor, who could not be supposed to be acquainted with them; it can be no reflection on his Tutor, in whose absence he was entered; who was quite unacquainted with his family and connections, who, and whence he was, and particularly made this an article of complaint. Neither can it reflect on those who signed his Testimonials for Orders, or on the Bishop, who ORDAINED HIM TO A CURE OF SOULS, unless you can suppose that they were previously acquainted with this dark side of his character; which I am persuaded was entirely concealed from them, till you hung it out to public view; whether in its proper colours or not, I leave himself to shew. This black story, which however I have good reason to believe is misrepresented, will indeed suggest one caution to the Heads of Colleges and Halls, viz. not to admit any one a member of their society, without enquiring

ring into his family, his education, and morals. The Vice-Chancellor does this, as far as he prudently can, at the matriculation of every person: who gives an account of his age, quality, his father's name, and place of abode; all which is registered in the matriculation-book, and supposed to be well known to the Governor or Tutor of the society into which he is entered.

I now proceed to the case of those gentlemen, who <sup>a</sup> “ were suffered to take their names out of the book of *Edmund-Hall*, and to enter at *Magdalen-Hall*; which you represent to be done in order to cast a greater stigma and opprobrium on *Edmund-Hall*, and the worthy Principal of it; and this, after Mr. Vice-Chancellor had told Mr. *Grove*, and solemnly given his word to the Principal, that unless the expelled young men were received again into the University, none of the others should have liberty to leave his Hall, and to enter elsewhere.—*Heu! prisca fides!*” Is it thus you defend the cause of violated truth, and injured innocence? Is this your love of candor? this your reverence for authority? such an accusation brought against the chief magistrate of the University ought at least to be well supported, and urged with modesty. But you were conscious your cause required other arts than these; to apply your own quotation <sup>b</sup>

Non tali auxilio, nec defensoribus istis

Tempus eget. ———

<sup>a</sup> P. 23.

<sup>b</sup> P. 83.

Bold assertion must supply the place of proof, and vehement exclamation give to falshood the air of truth ; which however, upon the slightest touch will return to her proper shape, and appear in her own deformity. The real fact is this ; Mr. *Grove*, after his expulsion, applied to the Vice-Chancellor to be re-admitted into some College or Hall, on condition of his making a recantation of his errors, and giving security to the University for his future good behaviour. The Vice-Chancellor referred him to the Chancellor, to whom he presented a petition ; which was again referred by the Chancellor to the Vice-Chancellor ; who, to oblige Mr. *Grove*, fixed upon the first vacant hour in the next day after he received it, in order to deliberate with his assessors upon the subject of it. At the same time they took into their consideration another petition, which had been presented by three gentlemen of the same Hall to the Chancellor, but was also referred to the Vice-Chancellor's determination. In regard to Mr. *Grove*, they were unanimous in their opinion that he ought not to be received again into the University : but with respect to the other petitioners, it was judged expedient that persuasion should be used to induce them to continue of the Hall, as the cause of their complaint had been removed by the late expulsion ; and indeed also thro' motives of tenderness to the Principal, that by their continuance there that House might recover its credit. But if the method here recommended should prove ineffectual,



tual, they all agreed that the Vice-Chancellor would then be obliged to call upon the Principal (as the statute directs) to shew cause why their petition should not be granted.

MR. *Grove* called upon the Vice-Chancellor that evening for an answer ; when he was told the Vice-Chancellor and his assessors could not consent to his being re-instated ; and that the other gentlemen were not allowed for the present to leave the Hall. This was all that passed between them. The beginning of the week following the Principal of *Edmund-Hall* called upon the Vice-Chancellor to desire him to recommend a Tutor for his Hall : at which time the Vice-Chancellor acquainted him with the substance of what had passed at the meeting on the Saturday preceding ; expressly adding that, if the gentlemen who had petitioned for leave to remove to another society, could not be prevailed on to continue of the Hall, he must expect to be called upon to give his reasons against their departure.

THIS is the exact state of the case : and if the Vice-Chancellor's bare word will not be admitted, he is ready to confirm it upon oath. He has since called upon the Principal, and, in my presence, questioned him in relation to the charge brought against him on this head. The Principal's answer was, that he understood the determination of both the petitions had been final ;  
and

and did not remember that any thing farther was said on the subject: but absolutely cleared the Vice-Chancellor of having made any promise, or having intimated a single word of any condition, on which the supposed breach of promise is founded. You will now, I hope, do him the justice to retract what you have said, and beg his pardon for the injury you have done him.

ANOTHER petition was some time after presented to the Vice-Chancellor by six members of *Edmund-Hall*, desiring his leave to quit it: This he laid before the Heads of Houses at that meeting, in which an enquiry was made into Mr. *Welling's* affair, and sent for the Principal of the Hall to know what objection he had against granting it: but none being urged, at least none that was thought satisfactory, and the Principal still continuing to refuse them leave, the Vice-Chancellor put the question distinctly to all then present, who were not less than sixteen, whether they would advise him to give the petitioners the proper instrument for that purpose; when all (the Principal excepted) readily concurred to recommend that measure; and if you are at all acquainted with the statutes of the University, you must know it was not in the Vice-Chancellor's power to make the promise you charge ~~with him~~ <sup>with</sup>

WE come now to that article on which you seem to lay the greatest stress, and display all your eloquence

eloquence, shall I call it? or rather virulence. You not only assert that all “<sup>a</sup> the doctrines which these six students were expelled for maintaining are the very fundamental avowed doctrines of the Church of *England*; but call those who hold the contrary opinions, <sup>b</sup> a pestilent seditious sect, dangerous heretics and schismatics: <sup>c</sup> Incendiaries in the church, who had impiously and hypocritically set their hands to doctrines, which in their hearts they never assented to: and call their opinions <sup>d</sup> the pride-foothing *Arminian* heresy, doctrines of devils; and rank them with the blasphemies of *Arius*, *Pelagius*, and *Socinus*; <sup>e</sup> you affirm them to be the known, avowed, received tenets of the Church of *Rome*, compared with which transubstantiation is an harmless error.”—Is this the language of one guided by a spirit of wisdom, truth, love, and candor? Is it consistent with christian charity or decency? The points which you pronounce so confidently upon, are generally acknowledged to be abstruse and difficult points: and wise and good men have always differed about them. Less confidence therefore, and more charity would have better become you. These points have been disputed in almost all ages of the christian church, both before, and since the council of <sup>f</sup> *Trent*; among the Papists, between the *Thomists* and the *Scotists*; the *Dominicans* and the *Franciscans*;

a P. 29.    b P. 33.    c Ibid.    d Ibid.    e P. 73.

f See *F. Paul's Hist. of the Council of Trent*, b. ii.

among the Protestants, from the first beginning of the reformation, between the Lutherans and the Calvinists. What pretence then have you to call your own notions the principles of the reformation, and the contrary opinions the avowed tenets of the Church of *Rome*? You ought to have known, that the doctrines, against which you inveigh with so much bitterness, have been maintained by many of the brightest ornaments of our church, and the principal advocates against the errors of popery; such as *Laud*, *Hammond*, *Bull*, *Tillotson*, *Sharp*, *Stillingsfleet*, and many others; and that our articles have been vindicated from the charge of Calvinism by Bp *Bull*, Dr. *Waterland*, and several other religious and learned men. Supposing that they, and we, are mistaken in the sense we put upon our articles, yet surely, unless you can see our hearts, you cannot censure us for subscribing to what we believe not a word of. The same railing accusations have been frequently brought against us by Arians and Socinians, and as frequently answered. They have been very lately urged with great bitterness in that virulent and abusive pamphlet, called the *Confessional*. It is very strange that you should repeat the same calumnies, which have been so lately and so fully answered in those three excellent letters addressed to the author of the *Confessional*, without taking any notice of the answers therein given.

BUT you tell us that “<sup>a</sup> the University of Oxford have expelled her members for believing those very doctrines which *Cranmer* and *Ridley* were martyred within her walls for defending.” Here, sir, you make their expulsion an act of the University, though in your dedication you tell us, that it is the highest injustice to that ancient and respectable seminary of true piety and learning to look upon it in this light. In what light then must we look upon you, who are guilty of this injustice? But were *Cranmer* and *Ridley* martyred for maintaining these doctrines? and must we take your word for this? for you have not vouchsafed to give the least proof of it. I beg leave to tell you that *Cranmer* and *Ridley* were condemned and martyred for denying transubstantiation <sup>b</sup>, the sacrifice of the mass, and the Pope’s supremacy. What their opinions were with regard to the doctrines of free agency, &c. may be seen in the book called <sup>c</sup> *Pia et Catholica Institutio*, or *Erudition of a Christian Man*, published 1543, by the King’s authority, and authorized by the bishops, with Abp *Cranmer* at the head of them.—With regard to free-will they thus

<sup>a</sup> P. 27.

<sup>b</sup> *Strype’s Mem. of Cranmer*, b. iii. c. 10. *Dr. Ridley’s Life of Bp Ridley*, b. v. 11.

<sup>c</sup> *Strype’s Mem. of Cranmer*, b. i. c. 20. *Burnet’s Hist. of the Reformation*, vol. i. 286, &c. *Ridley’s Life of Ridley*, f. 345, &c.



exprefs themselves “<sup>a</sup> Nec liberum arbitrium ita prædicent, ut gratiam Dei afficiant contumeliâ, nec gratiam sic efferant, ut libero arbitrio locum non relinquunt.” Again—“<sup>b</sup> Deo fapientiffimo vifum eft, ut homo invitatus per gratiam, quam poteft, fi velit, complecti vel afpernari, in juftificationis fuæ opere non fit otiofus.” Again—“<sup>c</sup> Hoc fane folius eft gratiæ beneficium, quod primo voluntates ad bonum moventur et excitantur, at in tentatione refiftere ac vincere, in bonis his acti-  
onibus perfeverare, et progredi in ftudio, illud utique et gratiæ eft, et noftri fimul arbitrii et conatûs.”

With regard to Election and Perfeverance it is there faid, “<sup>d</sup> nifi totâ mente in bona opera incumberemus, confestim ex Dei gratiâ, et ftatu jufti-

a “ Let them not fo extol free will, as to do despite to the grace of God, nor fo magnify grace, as to leave no room for free will.

b “ It fcemed good to the wifdom of God, that Man being invited by grace, which he may, if he pleafes, either embrace or reject, fhould not be idle in the work of his juftification.”

c “ This indeed is the gift of grace alone, that our wills are at firft moved and excited to good; bnt in temptation to refift, and overcome, to perfevere in thefe good actions, and to advance in the progrefs of virtue, that is the joint effect both of grace, and our own will and endeavours.”

d “ Did we not apply our whole mind to good works, we fhould fall from the grace of God, and ftate of juftification, in which we were placed, and again be brought under the bondage of fin.”

titia, in quem evecti eramus, excideremus, atque iterum in peccati servitutem redigeremur." Again, " <sup>a</sup> Cæterum an singularis aliqua sit per fidem notitia, quâ quisquam certè apud se statuere et sibi confirmare possit esse se de numero prædestinatorum, et eorum qui in christianâ vocatione ad finem usque perseveraturi sunt, non est ut in præsentia dicamus, cum nullam hujusmodi notitiam, aut certitudinem vel divinarum literarum testimonio, vel sanctorum patrum scriptis traditam commendatamve habeamus." Again, — " <sup>b</sup> Monendi sunt homines ne damnationem suam Deo ascribant, sed sibi, suoque vitio acceptam referant; qui tot Dei beneficiis ac donis pro suæ voluntatis malitiâ et libidine ingrati abutuntur."

LASTLY, with regard to good works, they tell us, " <sup>c</sup> visum est Deo ut homo in justificationis

a " Whether there be any distinct and particular knowledge given through faith, whereby a person may be able certainly to determine, and assure himself that he is of the number of the predestined, and of them who shall persevere to the end in their christian calling, there is no occasion at present to enlarge on; since we have no such knowledge or certainty delivered, or recommended to us, either by the testimony of the holy scriptures, or the writings of the holy fathers."

b " Men are to be admonished not to ascribe their own damnation to God, but to themselves and their own vices, who through the malice and lust of their own will, ungratefully abuse so many blessings and gifts of God."

c " It seemed good to the Almighty that man should not be idle in the work of justification, but by raising his mind, and by obedience, use his own endeavours to acquire it."

opere

opere non sit otiosus, sed per assensum animi et obedientiam ad justificationem adipiscendam suam sibi operam accommodet."

THE same doctrine is taught in the <sup>a</sup> Reformatio Legum, published by our first reformers. There we read "<sup>b</sup> Quapropter omnes nobis admonendi sunt ut in actionibus suscipiendis ad decreta prædestinationis se non referant, cum et promissiones bonis, et minas malis, in sacris scripturis generaliter propositas contemplemur<sup>c</sup>." Again, "<sup>d</sup> Etiam illi de justificatis perversè sentiunt, qui credunt illos, postquam iusti simul facti sunt, in peccatum non posse incidere; aut si forte quic-

a This Reformatio Legum was drawn up by commissioners appointed by King *Edward VI.* It is a system of ecclesiastical laws, and is supposed to have been compiled chiefly by Archbishop *Cranmer*, who was at the head of that commission. The King dying soon after, these laws were never confirmed by any authority, nor were they published till the reign of Queen *Elizabeth*. They were then published by *John Fox*, with King *Edward's* commission bearing date Nov. 11. 1551. See *Strype's Mem.* Vol. II. b. ii. p. 303. *Life of Cranmer*, b. ii. c. 26. p. 270. *Burnet's Hist. Ref.* Vol. II. p. 2. b. i. p. 196, &c.

b "Wherefore all are to be admonished by us that in their undertakings and actions, they are not to refer themselves to the decrees of predestination, since in the holy scriptures we see promises to good actions, and threats to bad ones, proposed in general terms.

c De Hæres. cap. 22.

d "They form very perverse notions of the justified, who believe that after they are once made just, they cannot fall  
into

quam eorum faciunt quæ Dei legibus prohibentur, ea Deum pro peccatis non accipere<sup>a</sup>.”

LET us next see what were *Latimer's* sentiments on these points — “<sup>b</sup> We need not (says he) go about to trouble ourselves with curious questions of the predestination of God ; but let us rather endeavour ourselves, that we may be in Christ ; for when we be in him, then are we well, and then we may be sure that we are ordained to everlasting life.—But you will say, how shall I know that I am in the book of life ? how shall I try myself to be elect of God to everlasting life ? I answer, first, we may know that we may one time be in the book, and another time come out again ; as appeareth by *David*, which was written in the book of life ; but when he sinned, he at the same time was out of the book of the favour of God, until he had repented, and was sorry for his faults. So we may be in the book one time, and afterward, when we forget God and his word, and do wickedly, we come out of the book, that is, out of Christ. And in that book are written all believers. But I will tell you how you shall know when you are in the book : and there are three special notes, whereby you may know the same ;

into sin ; or, if by chance they should do any thing prohibited by the laws of God, that God does not impute it as sin.”

a De Hæres. cap. 9.      b Sermon. on 3d Sunday after the Epiphany.

the

the first note is, that you know your sin, and feel your own wretchedness; then followeth the second point, which is faith in Christ; that is, when you believe most stedfastly and undoubtedly, that God the heavenly Father thro' his Son will deliver you from your sins. The third point is, when you have an earnest desire to amendment, and hatred against sin, and study to live after God's will and commandments, as much as is possible for you to do."

AGAIN—" <sup>a</sup> The promises of Christ our Saviour are general: he made a general proclamation, saying, whosoever believeth on me hath everlasting life. He saith, come to me all ye that labour and are laden, and I will ease you.—Mark, here he saith, come ALL ye; wherefore then should any man despair, or shut himself out from the promises of Christ, which be general, and pertain to the whole world? He that leaveth his wickedness and sins, is content to amend his life, and then believing in Christ, seeketh salvation and everlasting life by him, no doubt that man or woman, whosoever he or they be, shall be saved." The holy martyr Bishop *Hooper* insists strongly on the doctrine of universal redemption throughout the preface to his declaration of the ten commandments: The whole is well worth reading; I shall select some passages. He saith, "that as far extendeth the virtue and



strength of God's promise to save men, as the rigour and justice of the law for sin to damn men; for as by the offence and sin of one man death was extended and made common to all men unto condemnation, as *Paul* saith, *Rom. v.* so by the justice of one is derived life unto all men to justification. If all then shall be saved, what is to be said of those that *St. Peter* speaketh of, that shall perish for their false doctrine? And likewise *Christ* saith, that the gate is streight that leadeth to life, and few enter. *Matt. vii.* Thus the scripture answereth, that the promise of grace appertaineth unto every sort of men in the world, and comprehendeth them all, howbeit within certain limits and bounds, the which if men neglect, or pass over, they exclude themselves from the promise in *Christ*: As *Cain* was no more excluded, till he excluded himself, than *Abel*; *Saul* than *David*; *Judas* than *Peter*; *Esau* than *Jacob*." This holy man goes on to explain *Rom. ix.* and shews that the acceptation of *Jacob*, and reprobation of *Esau* was only concerning the promises of the earth, not that *Esau* was disherited of eternal life, but that he should be inferior to his brother *Jacob* in this world, which prophecy was fulfilled in their posterities, and not in the persons themselves. — Again — "It is our office to see we exclude not ourselves from the general grace promised to all men. It is not a christian man's part to attribute his salvation to his own free will with the Pelagian, and

and to extenuate original sin : Nor to make God the author of ill, and our damnation, with the Manichee. Nor yet to say God hath written fatal laws, as the Stoic ; and with the necessity of destiny violently pulleth one by the hair into heaven, and thrusteth the other headlong into hell. But ascertain thyself by the scripture, what be the causes of reprobation, and what of election. The cause of rejection or damnation is sin in man, which will not hear, neither receive the promises of the gospel, will not study to live thereafter, &c. So we judge of election by the event, or success that happeneth in the life of man : those only to be elected that by faith apprehend the mercy promised in Christ, otherwise we should not judge of election. For *Paul* saith plainly, *Rom.* viii. that they that be led by the spirit of God are the children of God, and that the spirit of God doth testify with our spirits, that we are the children of God. Being admonished by the scripture we must leave sin, and do the works commanded of God, or else it is a carnal opinion, that we have blinded ourselves withal, of fatal destiny, and will not save us."

AND the same opinions bishop *Ridley* seems to have held : for in a treatise of his published by Mr. *Fox* in his acts and monuments, he thus interprets that text, 1 *John* iii. 9. whosoever is born of God doth not commit sin ; for his seed remaineth

maineth in him ; “ he meaneth so long as that seed doth abide in him, he cannot sin.”

IF then we may be permitted to form our judgment of the doctrines which *Cranmer*, *Ridley*, and our first reformers held and maintained, from their own writings and not from your assertions, the University of *Oxford*, <sup>a</sup> once the nursing mother of so many faithful sons of the Anglican church, is still worthy of that high character, and has by this act of discipline approved herself such. That these doctrines are consistent with our articles of religion, and the homilies of our church, will be shewn in its proper place. But before I proceed to the discussion of this point, it will be proper to consider the authority of that evidence by which you endeavour to support the contrary doctrines of predestination, reprobation, &c. as the genuine doctrines of the Church of *England*. And first you infer it from the censures inflicted upon Mr *Barrett* of *Caius* College, *Cambridge*, for which we have the authority of that loyal and godly author Mr. *Prynne*. To the like objections urged by the author of the Confessional, I shall give the answer already given by the Letter-writer. “ <sup>b</sup> Mr. *Strype* in his life of *Whitgift*, p. 435. saith, that till about the year 1595, *Calvin*’s way of explaining the divine decrees was not entertained by many learned men in the University of *Cambridge* <sup>c</sup>. But these opi-

<sup>a</sup> P. 27.

<sup>b</sup> Letter 3d, p. 99.

<sup>c</sup> Ibid. p. 35.

nions were introduced by some of our divines, who, during the persecution under Queen *Mary*, had fled to *Geneva* and *Zurich*. There they imbibed much *Calvinism* in church government and discipline, and some rigid opinions in point of doctrine: and Dr. *Whitaker* being made Queen's Professor of Divinity at *Cambridge*, and Dr. *Humphreys* at *Oxford*, these opinions prevailed much in both the Universities, about the latter end of Queen *Elizabeth's* reign. But “<sup>a</sup> although Calvinism prevailed much in her reign both in the schools, and in the pulpit, yet it was not understood to be certainly the sense of our articles even by those who held this doctrine; for though they thought fit to censure *Barrett*, they durst not venture to assert that his opinions were contrary to our articles; for in their letter to the Archbishop <sup>b</sup> they say, that they are fully persuaded that *Barrett* had taught untruth, if not against the articles, yet against the religion of our church, publicly received and always held in her Majesty's reign, and maintained in all sermons, disputations, and lectures.” And even this plea (weak as it would have been, though true) was utterly false, and directly contrary to the Archbishop's declaration: nay they plainly acknowledge that these points were not concluded and defined by public authority; and in their second admonition to the parliament, p. 43. they

<sup>a</sup> P. 35.      <sup>b</sup> *Strype's Life of Whitgift*, App. No. 25.

acknowledge, “ indeed the book of articles speaketh very dangerously of falling from grace, which is to be reformed, because it too much inclineth to their error.”—Meaning the error of those who now are called Arminians.

THE Archbishop censured their rash and hasty proceedings against *Barrett*, for that in some points of his retractation they had made him to affirm that “ which was contrary to the doctrine holden and expressed by many sound and learned divines in the Church of *England*, and in other Churches likewise, men of best account; and that which, for his own part, he thought to be false and contrary to the scriptures; for the scriptures were plain, that God by his absolute will did not hate and reject any man without an eye to his sin; there might be impiety in believing the one, there could be none in believing the other: neither was it contrary to any article of religion established by authority in the Church of *England*, but rather agreeable thereunto<sup>a</sup>.”

AND that these doctrines were not then universally held appears farther from the “<sup>b</sup> learned *Hooker*’s sermons at the *Temple*, where he preached what you call Arminianism; that predestination was not the absolute will of God, but conditional; that the doings of the wicked were not of

<sup>a</sup> Strype’s Life of Whitgift, P. 441.  
P. 36, 37.

<sup>b</sup> Lett. 3.



the will of God positive, but only permissive; that reprobates are not rejected but for the evil works which God did foresee they will commit. And when his opponent called for his authorities in expounding St. *Paul* against the judgment of all churches and all good writers, *Hooker* replied, that the sentences which he might have cited out of all church confessions, together with the best learned monuments of former times, and not the meanest of our own, were more in number than perhaps he willingly would have heard of<sup>a</sup>.

IN the next place we are presented with the famous *Lambeth* articles; which we have nothing to do with, they being no part of our faith, nor ever established by any legal authority, but rather forced upon the University in opposition to that authority. These too are urged against us by the author of the Confessional, and every thing that he or you have said, is fully answered by the Letter writer<sup>b</sup>. These articles were drawn up by Dr. *Whitaker* and other *Calvinists* at *Cambridge*. And the reason why they drew them up was, because the 39 articles were not sufficient for their purpose, "those points being (as they themselves acknowledged) not concluded and defined by public authority." The good Archbishop, though he had before expressed his dislike of their proceedings against *Barrett*; yet was prevailed upon to

<sup>a</sup> Answer to *Travers's* Supplication; sect. 22, & 23.

<sup>b</sup> Third letter, p. 61, 76 &c.

agree to these articles for the sake of peace; praying to take care that nothing should be publicly taught to the contrary; and that also in teaching them discretion and moderation should be used, that such as should be in some points differing in judgment, might not be of purpose stung, or justly grieved: "And that the propositions nevertheless must be so taken and used as their private judgments, thinking them to be true and correspondent to the doctrine professed in the Church of *England*, and established by the laws of the land; and not as laws and decrees<sup>a</sup>." But these articles gave great offence, not only in the University but at Court. The Queen was greatly displeased with them. And therefore the Archbishop wrote to *Cambridge*, "desiring the Vice-Chancellor so to use the said propositions as there might be no publication of them otherwise than in private." Notwithstanding which the Queen resented what the Archbishop and the rest had done, and commanded her secretary to send unto his Grace, to acquaint him "that she misliked much that any allowance had been given by his Grace, and the rest, of any such points to be disputed, being a matter tender and dangerous to weak ignorant minds: and thereupon that she required his Grace to suspend them<sup>b</sup>." And Lord *Burleigh*, Chancellor of the University reprimanded the Heads of Houses on this occasion,

<sup>a</sup> *Strype's Life of Whitgift*, P. 462.

<sup>b</sup> *Ibid.* C. 18. *Heylin's Hist. Presb.* b. x, §. 7. *Hist. of Lamb.* art.

telling them “ as good and ancient were of another judgment :” and that as for *Baro* whom they had censured, “ Ye may punish him, (says he) if ye will ; but ye shall do it for well doing, in holding the truth, in my opinion<sup>a</sup>.” And he delivered his opinion, to the Queen both of the doctrine itself and its pernicious consequences, considered even in a civil view, thus ; “<sup>b</sup> It is not, faith he, difficult to perceive what these men aim at, for they think and teach that whatever human transactions are carried on, whether good or bad, they are all bound up by the law of an immutable decree ; and that this necessity is imposed even upon the wills of men, that they cannot will otherwise than they do will. If these opinions, most august Sovereign, be true, in vain both myself and your Majesty’s other faithful servants anxiously, and with much hesitation, deliberate what upon every occasion ought to be done, what may be most conducive to your own welfare and that of the kingdom : since all consultation must be foolish and vain concerning these matters, which must necessarily happen.” “ Nay we are told, that the Queen threatened the Archbishop with a premunire for what he had done in these matters. And thus these articles were repealed and suppressed. And when afterwards at the conference at *Hampton-court*, it was moved to add these assertions to

<sup>a</sup> *Strype’s Life of Whitgift*, P. 441. *Heylin’s Hist.* b. xi.

§. 5. <sup>b</sup> See *Ellis Lamb*, art. Hist. P. 7. <sup>c</sup> *Ibid.*

the book of the 39 articles; this proposal was rejected. To what purpose then do you urge the authority of the *Lambeth* articles, to which we never subscribed, which were never established, nor intended as laws for public use, but only as a temporary expedient to procure peace at that time at *Cambridge*, and which were recalled and suppressed as soon as published? Had you been acquainted with the history of them, how they were first obtained and imposed, and afterwards suppressed, you would certainly have thought it more prudent not to have mentioned them.

STILL less to your purpose are the questions and answers bound up with some old bibles. If any bishops, or others concerned in publishing an edition of the bible, shall think fit to annex a system of their own notions to it, this does not make their notions gospel, or give them the sanction of public authority. But that these questions and answers were bound up in all the editions of Queen *Elizabeth's* bibles is not true. They appear in neither of Archbishop *Parker's* editions, nor in *Barker's* of 1599. You will, I believe, find some difficulty in reconciling your account with chronology. You tell us they were bound up with the only bible in use in Queen *Elizabeth's* time; and in confirmation of it produce the edition of 1607, some time after the Queen's death. I do not so much wonder that they should have crept into some editions of the bible in K. *James I.* reign, when the puritans began to

take greater liberties in imposing their tenets; though it should seem from the edition (or rather new version) published by that King's authority in 1611, in which these questions and answers are not inserted, that they were then discountenanced.

BUT to be more particular. —<sup>a</sup> In page 45, the last paragraph, and page 49, you assert what is not true — “ That these questions and answers concerning predestination — were always printed at the end of the old testament, and bound up and fold, *cum privilegio*, with this authorized translation of the bible, till about the year 1615” —. It appears from p. 45, that you mean the *Bishop's bible*. “ I apprehend these questions &c. were never bound up with the Bishop's bible, at least *Lewis* in his history of the translations of the bible from p. 235 to 264, mentions eight editions of it, and takes no notice of these questions &c. being printed with them, and he is very particular in giving the contents of them. But, as will appear hereafter, he takes particular notice when they were inserted in the *Geneva* bible. A friend of mine has the best edition of the Bishop's bible printed in 1572, fol. which has some corrections of the first edition of it in 1568. In that edition the questions &c. do not appear. Nor indeed could they with any

<sup>a</sup> The following account of this matter was communicated to me by a very judicious friend, who is well acquainted with the several editions of the bible, and the occasions of them.



consistency appear there, for Archbishop *Parker*, the great promoter of this translation, in his preface asserts the direct opposite to the third question and answer. He asserts there — after quoting the text, Search the scriptures, for in them &c.

“ These woordes were first spoken unto the *Jewes* by our Saviour, but by him in his doctrine ment to al: for they concerne al, of what nation, of what tongue, of what profession soever any man be. For to al belongeth it to be called unto eternal lyfe, so many as by the witnesse of the scriptures desire to finde eternal lyfe. No man, woman, or chylde, is excluded from this salvation, and therefore to every of them is this spoken, proportionally yet, and in their degrees, and ages, and as the reason and congruitie of their vocation may ask.” Again a little lower after quoting *Josuah* i. v. 8. He adds “ Yet as wel spake almightie God this precept to al his people in the directions of their wayes to hymwarde, as he ment it to *Josuah*: For that he hath care of al, he accepteth no man’s person, his wyl is that al menne should be saved, his wyl is that al menne should comme to the way of trueth: How could this be more conveniently declared by God to man, then when Christ his wel beloved Son our most loving Saviour, the way, the trueth, and the lyfe of us al, dyd byd us openly searche the scriptures, assuring us herein to finde eternal life, to finde ful testification of al his graces and benefites towards us in the treasure therof? Therefore it is most convenient that we should al suppose  
that

that Christe spake to us al in this his precept of searching the scriptures." How then do you make it out, that these questions and answers touching the doctrine of predestination were, by order of the said godly Bishops, bound up with this same bible? Or how do these questions and answers clearly demonstrate the sense of our Church touching the doctrines in question? It should seem from the above quotations, that the doctrine of our Church, at that critical time, was directly opposite to what is contained in the questions and answers, viz. the doctrine of universal redemption.

FROM page 264 to page 276, *Lewis* gives an account of the editions of the *Geneva* bible. The first of which, printed in *England*, was in 1572. It appears p. 234. of *Lewis*, from a letter of Archbishop *Parker*, that this bible was never intended for public use, but admitted to be printed for the use of private families. The first edition printed at *Geneva* was in the year 1560. *Lewis* p. 276 takes notice, that in one printed 1583, fol. certaine questions and answers touching the doctrine of predestination, &c. were inserted. He adds in a note — " These, I observe, were reprinted in the editions, 4to. 1592, 1615." 'Tis probable these questions and answers might be first joined to the *Geneva* bible of 1583. That they were not always printed with it, an edition of it in 1599, 4to. in my possession can testify. These questions

questions and answers therefore can only demonstrate the sense of the church of *Geneva*, or of the followers of that church, touching the doctrines in question.

THE confession of faith quoted by you p. 53. is bound up at the end of my *Geneva* bible of 1599. Therefore you conclude a little too fast, that the doctrines mentioned in it — “are the ancient, undoubted, received tenets of the Church of *England*.” I know not that it ever was joined to the authorized translations.

THE patrons of the *Geneva* bible made use of all their power to get it established as the authorized translation, but they never could obtain any more than to have it printed here for the use of private families. *Cranmer*’s bible was always used in churches ’till the Bishop’s was printed in 1568, which superseded it; and *James* the Ist’s succeeded that in 1611.”

YOUR quotation from the catechism ascribed to Bishop *Ponet* may seem more to your purpose; that catechism being set forth by command of King *Edward* VI. But neither does that come up to your point. The free-agency of man is not there denied, nor universal redemption: nor is the indefectibility of the elect asserted. The catechism it is true, speaks in pretty high terms of election

tion and predestination. But you would have given a more fair representation of the doctrine therein contained; had you not omitted the following passage which immediately precedes your quotation, viz: “ To the church properly belong those who truly fear, honour, and worship God, wholly applying their minds to live an holy and godly life, and who placing their only hope and confidence in him, expect with certainty the blessing of eternal life.” After which follows—“ As many as are in this faith stedfast were chosen, predestinated &c.” We see then that in this author’s opinion, those only are elect and predestinated, who truly fear God and live a holy and godly life; the only fruits by which the good tree may be known <sup>a</sup>.

BUT who would have thought that we should be pressed with the authority of the synod of *Dort*? and be told that the abettors of the doctrines of free-will &c. were deprived and debarred by this synod FROM ALL OFFICES IN ANY UNIVERSITY? How do the decrees of this synod concern us? Were they ever received in *England* or in this University? And what do you mean by saying that these errors were condemned by all the reformed churches? It was only a national synod, and it

<sup>a</sup> The judicious reader is desired to consult *Heylin’s* hist. quinq. artic. p. 2. chap. 15. at the beginning; where this quotation from Bishop *Ponet’s* catechism is set in a clear and most satisfactory light. This history is an answer to *Prynne’s* Anti-arminianism, in which may be found this and most of your other arguments.

calls itself so : and its sentence against the remonstrants is directed only to all and singular the pastors &c. *in fœderato Belgio*, “ in the united Provinces.” Its authority was never owned by the Lutheran churches, or here in *England*. Divines of other nations were indeed invited to this synod : but not many came. Our King *James* sent there not five Bishops and Doctors in Divinity, but only one Bishop and three other Doctors in Divinity, and afterwards he sent Dr. *Balcanqual*, a *Scotchman*. If these entered the synod rigid Calvinists, they came from it much less so. If they signed the decrees of the synod, they did it with restrictions and limitations<sup>a</sup>. They offered these three propositions as their sentiments, which they say were in like manner approved by the foreign Divines. I. “<sup>b</sup> Deus lapsi humani generis miseratus, misit filium suum, qui seipsum dedit pretium redemptionis pro peccatis totius mundi.” II. “ In hoc merito mortis Christi fundatur universale promissum evangelicum,

<sup>a</sup> *Hales's Golden Remains.*

<sup>b</sup> God having compassion on the sinful race of man, sent his own Son, who gave himself a ransom for the sins of the whole world. II. In this merit of Christ's death is founded the universal promise of the gospel ; according to which all that believe in Christ may actually receive remission of sins, and life eternal. III. As according to this evangelical promise salvation is offered to all men, the administration of God's grace in the church is such, as is sufficient to convince all impenitent and incredulous men, that they have perished, and forfeited the benefits offered them, through their own voluntary fault, and through neglect or contempt of the gospel,

juxta



juxta quod omnes in Christum credentes remissionem peccatorum & vitam æternam reipsâ consequantur." III. " In ecclesia, uti juxta hoc promissum evangelicum salus omnibus offertur, ea est administratio gratiæ suæ, quæ sufficit ad convincendum omnes impænitentes & incredulos, quod sua culpa voluntaria, vel neglectu, vel contemptu evangelii perierint, & beneficia oblata amiserint."

THESE are opinions very different from yours, and plainly assert universal redemption and free-agency. It was indeed in a great measure owing to the heats and violence, with which matters were carried in that synod, and the great severity of the horrible decrees there framed, that our *English* Divines, who attended that synod, began to have less reverence for the doctrines of *Calvin*. Thus it fared with the learned Mr. *Hales*, who went thither a rigid Calvinist: " but there I bid *John Calvin* good night," said he to his friend Mr. *Farindon*<sup>a</sup>. And Bishop *Hall*, one of these Divines, published afterwards a small piece entitled, *via media*, " the way of peace in these five busy articles, commonly known by the name of *Arminius*." Here he endeavours to reconcile both parties by setting forth such propositions, as he thought both might agree in; and tells us that the Church of *England*, in her articles, goes a mid-way betwixt both. Among these propositions (though I cannot subscribe to all of

a Mr. *Farindon*'s letter prefixed to his *Golden Remains*.

them) there are these following; viz. "God does neither actually damn, or appoint any soul to damnation, without the consideration and respect of sin." "God pitying the woful condition of man, fallen by his free-will into sin and perdition, sent his own Son that he should give himself a ransom for the sins of the whole world." "In working upon the will, God does not overthrow the nature of the will, but causeth it to work after its own native manner, freely and willingly." So much for the famous synod of *Dort*!

You had better have forborne to put us in mind of what passed in the succeeding reigns, or to have made mention of THAT HONOURABLE House of Commons. I desire you to consider what faction it was, which then prevailed towards the overthrow of the Church. Was it not that of the Puritans? And were not the doctrines of Calvinism their leading principles? Did they not hold these very tenets of election, absolute predestination &c. which you so warmly espouse? These were the men who cried out, <sup>a</sup> The Church, The Church,—the Temple of the Lord are we; who called themselves "the elect people of God," "his sheep," "his chosen," "his saints;" who fancied themselves acting under the influences of the spirit, and guided by his inspiration: and under this persuasion broke out into treason and rebellion, murdered the best

<sup>a</sup> P. 73.

of Kings, and overthrew our excellent constitution both in church and state. The doctrines which you would father upon *Cranmer* and *Ridley* were really those of *Prynn*, *Hugh Peters*, *Marshall*, *Owen*, and others, who composed the assembly of Divines, “most of whom were (according to my Lord *Clarendon* <sup>a</sup>) declared and avowed enemies to the doctrine and discipline of the Church of *England*; some of them infamous in their lives and conversations; and most of them of very mean parts in learning, if not of scandalous ignorance, and of no other reputation than of malice to the Church of *England*.”

WE come now to the articles of religion. With regard to them, I would observe in general that they were drawn up with great moderation; and those in particular which treat of these difficult points of free-will &c. were purposely worded in general terms, that persons who were of different persuasions in several particulars relating to them might yet agree in the general doctrines there delivered. They went (as Bishop *Hall* observes) a mid-way between both, guarding against the extremities on each side; on one hand condemning the Papists, who ascribed a merit to good works, and on the other the Antinomians, who denied the necessity of them. We have an instance of the like moderation in the 23d article, which teaches “that

a Hist. Reb. vol. 1. b. 5. p. 415.

it is not lawful for any man to take upon himself the office of publick preaching or ministering the sacraments in the congregation before he be lawfully called ;” and that “ those we ought to judge lawfully called, which be chosen and called to this work, by men who have publick authority given them in the congregation to call and send ministers into the Lord’s vineyard.” Who these men are is not here determined. The compilers were not willing to condemn or unchurch the reformed churches abroad, where episcopacy was not established, and therefore prudently avoided determining the question, whether episcopal ordination is necessary. Those who hold, and those who deny the necessity of episcopal ordination, may both subscribe to this article: those only are condemned by it, who hold that a man may preach without any lawful vocation. The same moderation the compilers of our articles have observed in the points before us. The Protestant churches abroad were divided in these points: some held with *Luther*, and some with *Calvin*. *Cranmer* and *Ridley* therefore, and the other compilers of our articles, expressed them purposely in general terms, so as to include all moderate men on both sides, and condemn only the extremities on either.

BUT we are told that “ <sup>a</sup> these articles were drawn up on purpose to prevent diversity of opinions, and

<sup>a</sup> P. 32.

therefore

therefore the compilers of them were particularly careful to avoid the possibility of an ambiguous expression." The very same objections were some time ago made by Dr. *Clarke*, and have been lately renewed by the author of the Confessional, and have received a sufficient answer both from Dr. *Waterland* and the Letter-writer <sup>a</sup>. "The compilers could only mean diversity of opinions about opinions expressed and decided in the articles, and not about others."

THE same Letter-writer distinguishes between general propositions and ambiguous or equivocal ones; and so did Dr. *Waterland* before him <sup>b</sup>. "It is not fairly suggested (says that excellent writer) that when men of different sentiments, as to particular explications, subscribe to the same general words, that they subscribe in contradictory, or even in different senses. Both subscribe to the same general propositions, and both in the same sense, only they differ in the particulars relating to it: which is not differing, (at least it need not be) about the sense of the article, but about particulars not contained in the article." His meaning may be illustrated by the following instance: We all subscribe to this proposition, viz. Subjects ought to be obedient to their lawful sovereign; though we may differ about the motives of that obedience, and the authority on which it is founded; some

<sup>a</sup> Letter 2d, p. 136.

<sup>b</sup> Case of Arian subscription, p. 40.



thinking it to be of divine right, others, that it is derived merely from the compact between King and people. What you add about the “<sup>a</sup> King’s declaration prefixed to the articles” is also there fully answered. We say then that the articles are clear, as far as they go: but they leave many things relating to the points treated of undetermined. Thus the 23d article clearly condemns all who take upon them to preach, or administer the sacraments, without any outward ordination: but they leave it undetermined whether it is necessary that that ordination should be conferred by a Bishop. And thus also the articles before us clearly condemn the Papists, who hold the merit of good works; and the Pelagians, who condemn the necessity of grace, and hold that original sin standeth only in the following of *Adam*; they condemn also those rigours of Calvinism, which you espouse.—But (as the above-cited Letter-writer observes) “all intermediate opinions, how to reconcile God’s prescience of a certainty of events with free-agency, the unequal vouchsafements of the means of grace, their sufficiency and efficacy, the co-operations of grace and free-will &c. are left undetermined. Betwixt the extremes which are condemned (says the same writer) nice questions may exercise the subtleties of the schools, which our articles meddle not with. Their purpose is to recommend such a reconciliation of grace and free will, God’s decrees,

and his general promises, as may teach us to avoid despair and unclean living, and influence us to follow in our doings that will of God expressly declared to us in the word of God. But to descend to particulars :

### First, OF FREE-WILL.

WE acknowledge with the article the great corruption and depravity of human nature, the necessity of grace, and the inability of man without the assistance of God's grace to perform any good works. How injurious therefore is your insinuation " that any of these men were expelled because they held the influences of the holy spirit necessary to constitute every one a child of God." There was no such article of accusation, and God forbid that there ever should. You must be sensible that you have shamefully misrepresented this matter, and that they were accused not of holding the influences, but the supernatural, extraordinary, and irresistible influences of the holy spirit. But to return—as God is ready to afford his grace to all who will concur with it, so 'tis left to man's free choice, whether he will concur with it, or no. And therefore, if he perishes for want of this grace, 'tis entirely his own fault. Will you then say that the doctrine of man's free-will to good or evil was held in utter abhorrence by our reformers? The contrary has appeared by quotations from the *Pia et Ca-*

tholica Institutio — “<sup>a</sup> Nec liberum arbitrium ita prædicent, ut gratiam Dei afficiant contumeliâ, nec gratiam sic efferant ut libero arbitrio locum non relinquunt — are their words. And one of the articles of religion in King *Edward* the VIth’s time thus expresse it — “<sup>b</sup> Gratia Christi voluntati violentiam nullam infert; et nemo hâc de causâ, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit.” St. *Austin* also the great assertor of the necessity of grace against the Pelagians, asserts the freedom of man’s will in several parts of his works. In his 47th epistle he exhorts christians, “<sup>c</sup> ut in fide catholicâ perseverent, quæ neque liberum arbitrium negat, sive in vitam malam, sive in bonam, neque tantum ei tribuit, ut sine gratiâ Dei valeat aliquid.” Nay, he has a whole book de gratiâ et libero arbitrio, written purposely to confute the error of those, “<sup>d</sup> qui sic

a “ Let them not so extol free will, as to do despite to the grace of God, nor so magnify grace, as to leave no room for free will.

b “ The grace of Christ offers no violence to the will, and no one may on this account, when he has sinned, excuse himself, as if he had sinned involuntarily, and by compulsion.

c “ That they would persevere in the catholic faith, which neither denies free-will, whether to a good or bad life, nor attributes so much to it, as that it can have any efficacy without the grace of God.”

d “ Who so defend the grace of God as to deny the free-will of men, or think, that when the grace of God is asserted, free-will is denied.”

gratiam Dei defendunt, ut negent hominis' liberum arbitrium, aut, quum gratia defenditur, negari existiment liberum arbitrium." And he there proves the freedom of the will from many texts of scripture. And indeed, if men have no freedom of will, there can be neither virtue nor vice, reward nor punishment. To say that men are from their birth laid under a necessity of sinning, is to make God the author of sin. But I choose to urge these arguments in the words of St. *Austin*. " <sup>a</sup> Nunc verò usque adeò peccatum voluntarium est malum, ut nullo modo sit peccatum si non sit voluntarium : et hoc quidem ita manifestum est, ut nulla hinc doctorum paucitas, nulla indoctorum turba dissentiat <sup>b</sup>." Again — " <sup>c</sup> Peccatum fit ab animâ rationali, cui liberum voluntatis arbitrium est : & pœ-

<sup>a</sup> " Now sin is so far a voluntary evil, that it can by no means be sin, if it be not voluntary ; and this is indeed so evident, that neither the learned few, nor illiterate many have dissented from it."

<sup>b</sup> De vera relig. lib. 1. cap. 13.

<sup>c</sup> " Sin proceeds from a rational soul, which has freedom of will ; and the justice of God inflicts punishment, who does nothing unjustly. Against this doctrine the Manichees with their usual blindness object ; and though they are convinced that nature is not evil, but that it is in the power of man to do well or ill, yet say that the will of the soul is not free, not seeing their own absurdity : For who does not cry out that it is absurd to give precepts to him who is not at liberty to do what is commanded, and that it is unjust to condemn him who had it not in his power to fulfil the command ? And the wretches do not perceive that they ascribe this injustice and iniquity to God.

nam

nam infligit justitia Dei, qui nihil facit injusté. Adversus hæc solitâ cœcitate Manichæi latrant, et cum convincuntur naturam non esse malum, sed in potestate esse hominis facere benè aut malè, dicunt non esse animæ liberam voluntatem, et non vident cæcitatem suam. Quis enim non clamet stultum esse præcepta dare ei, cui liberum non est quod præcipitur facere, & iniquum esse eum damnare, cui non fuit potestas jussa complere. Et has injustitias & iniquitates miseri non intelligunt Deo se ascribere <sup>a</sup>.” Nay, all the precepts and exhortations, the promises and threatnings in scripture suppose man to be a free agent. “<sup>b</sup> I have set before you life and death, blessing and cursing, (said God to the *Jews*) therefore choose life, that both thou and thy seed may live. <sup>c</sup> Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of *Israel*? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.” And with regard to the heathen nations before the coming of Christ, we are told, “<sup>d</sup> that the Gentiles which had not the law, did by nature the things contained in the law; and that the work of the law was written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one

<sup>a</sup> De fide contra Manich. c. 10.

<sup>b</sup> Deut. xxx. 19.      <sup>c</sup> Ezek. xviii. 31, 32.      Rom. ii. 14, 15.



another. The <sup>a</sup> same scriptures which teach us that God worketh in us both to will and to do *out of his loving kindness* <sup>b</sup> (as it should be translated) exhort us also to work <sup>σωτ</sup> our own salvation; <sup>c</sup> to give diligence to make our calling and election sure; <sup>d</sup> to lay hold on eternal life; <sup>e</sup> to receive not the grace of God in vain; and <sup>f</sup> to grieve not the holy spirit of God, whereby we are sealed unto the day of redemption.

BUT not to multiply instances — our Saviour asserts the freedom of man's will in that pathetic address to the city of *Jerusalem*, *Matt.* 23. 37. “*O Jerusalem, Jerusalem &c.*” I choose to insert here the sentiments of the celebrated *Erasmus* on this passage of our Saviour, and its parallel one in *Luke* 13, 34. because his excellent paraphrase on the gospels, you know, was translated, and by the injunctions of King *Edward VI.* and Queen *Elizabeth* was ordered to be placed in churches for the instruction of the people. His authority then ought to have weight, as it has the sanction of our two princely leaders in the reformation. *Matt.* 23. 37. “*Hierusalem, Hierusalem, whiche killest the prophets, and stonest to death them that be sent unto the, howe often have I travayled to gather thy chyldren together lyke as the careful hen, fearyng her chickens,*

a Phil. ii. 12, 13.    b υπερ της ευδοκίας.    c 2 Pet. i. 10.  
d 1 Tim. vi. 19,    e 2 Cor. vi. 1.    f Eph. iv. 30.

dothe cloke them together, and noryshe them under her wynges, and thou wouldest not. Nothing is let passe of my behalfe, whereby thou mightest be saved, but contrarywyse thou hast done what thou canst to bryng destruction to the, and to exclude salvation from the. But to whom free wyll is once gyven, he cannot be saved agaynst hys wyll. Your wyll ought to be agreeable unto my wyll." fol. LXXXV. Again *Luke* 13. 34. after repeating the text, he adds, " But thy stubbernesse hath gon beyond my goodnes: and as though thou haddest even vowed and beheasted thy self to uttre ruine, so dooest thou refuse all thynges whereby thou mightest bee recovered and made whole." fol. 100.

As to the next article of ELECTION and REPROBATION, I think the question may be decided by what has been said under the former articles; for if all men are to be judged according to their works, and if they have freedom of will either to do good or evil, there can be then no absolute and irrespec-tive decrees, either of election, or reprobation. But here we are pressed with the authority of the 17th article. I answer in the words of the letter to the author of the Confessional <sup>a</sup>. The contrary opinions charged on the 17th article, are not contained in it, but are consequences drawn by different men from different parts of it, which the article was not

<sup>a</sup> Let. 2d. p. 160.

framed to maintain, but to avoid. The article asserts a predestination to life, or God's everlasting purpose, before the foundations of the world were laid, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation; and together with the end to grant also the means, effectual calling, justification, adoption. But when it is inferred by the fatalist, that this decree is irrespective and absolute, without faith and obedience foreseen, it is a doctrine (whether true or false) superadded to the article." And again, says the same excellent writer<sup>a</sup>, "that these articles are susceptible of a sense, that is what you call Arminianism, is certain, because the compilers meant to warn people against a predestination, which was contrary to conditional promises, not to ascribe their damnation to God, but to their own fault, and<sup>o</sup> to accord grace and free-will, as not to maintain either to the denial of the other. This appears by a summary of doctrines published by them about eight years before the articles came out, and from the *Reformatio Legum* drawn up in the same year."

I would farther observe, that the article speaks of a predestination decreed by God's counsel secret to us, and to be discerned only by the working of the spirit of Christ mortifying the works of the flesh; and directs us to receive God's pro-

<sup>a</sup> Letter 3<sup>d</sup>, p. 96.

mises in such wise as they be generally set forth to us in the holy scripture: But there we shall find all these promises conditional. “<sup>a</sup> If thou wilt enter into life keep the commandments (saith our Saviour.)<sup>b</sup> He that endureth to the end shall be saved. His apostle exhorts us to give<sup>c</sup> diligence to make our calling and election sure: for if we do these things we shall never fall; which plainly implies, that, unless we use our own diligence, our calling and election is not sure; and that, if we take not care to do these things, to add to our faith virtue &c. we *may* and *shall* fall.

You are pleased to give us several proofs of your notion of election, from the offices of the Church of *England*; I wish you had chosen to do it from scripture, which is our rule of faith, and by which the doctrines of our Church must be ultimately tried; but you will find no proof there of any absolute election, without any respect to men's faith and obedience.

BUT since you appeal to our liturgy, which is appointed for the daily service of the Church, and may therefore be supposed to contain in its various offices the pure and genuine doctrines of the gospel, it will not be improper to examine it more minutely with respect to the doctrines of free-will, universal redemption, falling from grace &c.

<sup>a</sup> Matt. xix. 17.

<sup>b</sup> Matt. x. 22. Mar. xiii. 13.

<sup>c</sup> 2 Pet. i. 10.

THE sentences of scripture, with which the morning and evening prayer are appointed to begin, fully declare the free-will of man; his acceptance with God whenever he shall turn away from his wickedness; and God's faithfulness upon our confession and repentance to forgive us our sins, and to cleanse us from all unrighteousness. — The exhortation, confession, and absolution have an immediate reference to these sentences and are framed upon the doctrines herein contained. In the exhortation we are all entreated not to “dissemble nor cloak our sins, but to confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same:” according to which exhortation, we proceed to confession.

IN the absolution the priest declares that “almighty God desireth not the death of a sinner but rather that he may turn from his wickedness and live,” and by divine authority pronounces that “God pardoneth and absolveth all them that truly repent.” — What words can more fully express his gracious promises to all men if they will repent, or the power which he has given to all men by repentance and faith to lay hold of those promises? — In the Lord's prayer we petition God not to lead us into temptation, which implies that all, the very best of men, are liable to fall into temptations and divers lusts, which  
may



may drown the soul in perdition. But how is this consistent with an absolute impossibility of falling from grace? — The hymn called *Te Deum* thus celebrates the universal redemption by the incarnation and death of Christ, “when thou tookest upon thee to deliver man thou didst not abhor the virgin’s womb; when thou didst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.” — The suffrages offered up by the priest and all the congregation alternately, are quite inconsistent with your notion of absolute predestination and indefectible assurance. “Grant us thy salvation,—take not thy holy spirit from us.” — From the petition, “make thy chosen people joyful,” you infer indeed your doctrine of election; but the word *chosen* or *elect* in a scripture signifies either all Christians in general, or <sup>b</sup> such Christians as walk worthy of the vocation by which they are called. Nor does it bear a different sense in our offices, — God has knit together his elect, *i. e.* all Christians in one communion and fellowship — God the Holy Ghost, who sanctifieth all the elect people of God, *i. e.* all Christians, or at least all good Christians, who are ready to comply with his motions. I wonder how you could quote this, and overlook the article immediately preceding it,

<sup>a</sup> 2 Tim. ii. 10. Col. iii. 12. Titus i. 1. 1 Pet. i. 2.  
<sup>2</sup> John i. 7. 1 Pet. v. 13. Rom. xi. 7. Ephes. i. 4.  
<sup>2</sup> Theff. ii. 13.

<sup>b</sup> Matt. xx iv. 24. 31. Luke xviii. 7. Rom. viii. 33.  
 which

which expressly asserts the universality of Christ's redemption, " I believe in God the Son, who hath redeemed me and all mankind." All those therefore whom God the Son hath redeemed, God the Holy Ghost sanctifies: but both only on condition of their own concurrence and compliance with the terms offered. Lastly, we beseech God shortly to accomplish the number of his elect, *i. e.* all those who shall finally persevere and depart in the true faith of his holy name, as the collect itself explains it.

THE word elect frequently occurs in the Roman breviary; the Papists make use of it in their rituals as well as we: I will only give you one instance of it; " a Dulcissime domine Jesu Christe, per virtutem sanctissimæ passionis tuæ recipe me in numerum ELECTORUM tuorum." So that if the use of this word will prove the compilers of our liturgy Predestinarians, it will prove the Church of *Rome* so too, and that in this respect it is as orthodox as Calvinism itself.

IN the litany we beseech God to strengthen such as do stand, and to raise up them that fall. But to put the matter beyond all doubt I refer you to the office of publick baptism of infants: where the priest, after having read the gospel appointed for that occasion &c. thus addresses the sponsors,

a Modus juvandi morientes.

" Dearly

“ Dearly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him from his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life: ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform.” And after having performed the office of baptism, he thus addresses the supreme being, “ We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receive him for thine own child by adoption and to incorporate him into thy holy Church.”

FROM these passages I infer that it is the plain and undoubted doctrine of our Church that every person, who is by baptism admitted into the Christian covenant, is partaker of these high privileges, and becomes thereby, as our catechism sets forth, “ a member of Christ, the child of God, and an inheritor of the kingdom of heaven.” That *all* Christians are by baptism admitted into a state of grace, and will most assuredly, if they perform their part, be entitled to the “ promises of God made to them in that sacrament.” With regard to infants the rubric declares, “ it is certain by God’s word that children which are baptized, dying before they commit actual sin, are undoubtedly saved

saved :” with respect to those who come to age to take the promises of their sureties upon themselves, they have the same assurances on God’s part, if they will on their part perform what is promised for them, which, as the catechism declares “ they are bound to perform.” Where then is your doctrine of absolute, irrespective predestination, and reprobation, which would include children as well as adults, being as you represent it “ an absolute choice of some in preference of others, even before the children are born, or have done good or evil.” p. 55. Let me observe that our Church in this rubric professedly declares her tenets on these points, to which therefore any ambiguous expression, which may occur in her other offices, must be reconciled, unless you will suppose her to be inconsistent with herself.

As to the doctrine of ABSOLUTE REPROBATION, it is no where taught in our articles, nor in the scriptures, but just the contrary. Our <sup>a</sup> articles say that “ Christ came to take away the sins of the world ; and that <sup>b</sup> Christ hath made a perfect redemption and satisfaction for the sins of the whole world.” Our catechism teaches us that “ the Son of God redeemed all mankind.” Our communion-office expressly asserts “ that Christ hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole

<sup>a</sup> Art. 35.

<sup>b</sup> Art. 31.

world." Our collects declare that "God hateth nothing that he hath made, nor would the death of a sinner, but rather that he should be converted and live." This you seem' sensible of, and therefore tell us that "a where we find any expressions in our church-service, (and I suppose in scripture too) of Christ dying for all men &c. these mean that his sacrifice and undertaking were infinite and all sufficient:—but the application of this sacrifice and undertaking is every where confined to the elect people of God, to his sheep, his chosen, his church, his seed, his spouse, his members." A miserable quibble this! Suppose an act of grace to be set forth by a King, declaring his royal will, that all debtors in every prison throughout his dominions should be released on condition that they would present an humble petition to him by the hand of his Son, (who had discharged their several debts) and comply with other terms therein specified: but that secret orders had been previously given to prevent greatest part of those debtors from a possibility of presenting their petition, or performing the terms required. What would you think of the wisdom or mercy of such a King?—Such is the character under which you represent the Majesty of heaven; such you would persuade us are his dealings with the children of men. Had you said that the redemption was universal, but its application was confined to those only who would comply with the terms of the gos-



pel-covenant, you had spoken the words of soberness and truth: But it is an insult on common sense to acknowledge that God hath given Christ to be a propitiation for the sins of the whole world, and at the same time pretend, <sup>a</sup> that the greatest part of the world, are without any fault or neglect of their own, absolutely excluded from the benefit of it; that they are appointed to damnation, reprobated by God himself unto death <sup>b</sup>, and that it is not in their power to be saved. You tell us “<sup>c</sup> you could bring proof upon proof of this doctrine:” and why did not you? Those scripture appellations of the elect people of God &c. which you would appropriate to yourself and your sect, are applied in scripture to Christians in general. The elect and chosen of God are all good Christians; <sup>d</sup> Christ’s sheep are they, who hear his voice and follow him, and <sup>e</sup> abound in good works. <sup>f</sup> The *church* in scripture signifies the whole body of Christians, of which Christ is the head, <sup>g</sup> and we being many are one body in Christ, and every one members one of another.

THAT the doctrine of universal redemption is the doctrine of the Church of *England* has already appeared from her articles and offices. The same doctrine is also taught in her homilies. They teach “<sup>h</sup> that Christ suffered death universally

<sup>a</sup> P. 46.      <sup>b</sup> Art. *Lamb.* 1. & 9.      <sup>c</sup> P. 44, 45.      <sup>e</sup> P. 55.      <sup>d</sup> Joh. x. 3, 4.      <sup>e</sup> Matt. xxv. 32 &c.      <sup>f</sup> Eph. v. 23 &c.      Rom. xii. 5.      <sup>g</sup> Second hom. on the passion.      <sup>h</sup> for

for all men." Again, " God so loved the world, saith St. *John*, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." But to whom did he give him? He gave him to the whole world, that is to say, to *Adam* and all that should come after him. That this was also the doctrine of our first reformers, appears already from the citations produced from Bishop *Hooper* and *Latimer*. To these might be added the testimony of other foreign Protestants, and those of the primitive writers. " <sup>a</sup> For the four first ages, says the learned Bishop *Bull*, no true member of the Catholic Church ever dreamt of that predestination, which some now make the very basis and foundation of Christianity. Those pious Christians, illustrious both in their life and death, lived and died in the firm persuasions of those truths, that Christ was the common Saviour of mankind, that no one to whom the gospel of Christ was made known could attain eternal happiness without obeying his commands; that no one could obey these commands without the grace and spirit of Christ; that the grace of God would not work out our salvation without the concurrence of our own industry: that this grace was wanting to no man; that he, who by the grace of God was in a state of salvation, might by his own fault fall from that state and perish eternally, and therefore he who thought he standeth should take heed lest he fall." But I rather choose to appeal to the testimony of scrip-

<sup>a</sup> *Bulli opera*, p. 682.

ture. And I could wish you had rather consulted your bible, than had recourse to certain questions and answers bound up with it. There you will find the doctrine of universal redemption taught in the plainest terms. There the gospel is called the <sup>a</sup> grace of God, which bringeth salvation to all men. Our Saviour himself declares <sup>b</sup> “ that God so loved the world, that whosoever believeth in him should not perish, but have everlasting life.” St. *Paul* teaches us, <sup>c</sup> “ that Christ Jesus gave himself a ransom for all; that <sup>d</sup> he died for all; <sup>e</sup> that as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life; <sup>f</sup> that he is the Saviour of all men, specially of those that believe.” St. *John* <sup>g</sup> says, “ Jesus Christ is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Nay, he died for them that perish, “ <sup>h</sup> destroy not him with thy meat, for whom Christ died,” saith the apostle. Again, “ <sup>i</sup> Through thy knowledge shall the weak brother perish, for whom Christ died?” Again, we are told, “ <sup>k</sup> that God would have all men to be saved; <sup>l</sup> that he is not willing that any should perish, but that all

<sup>a</sup> Επιστην γαρ η χαρις τε Θεου η σωτηριος πασιν ανθρωποις.  
Tit. ii. 11.

<sup>b</sup> Joh. iii. 16.

<sup>c</sup> 1 Tim. ii. 5, 6.

<sup>d</sup> 2 Cor. v. 14.

<sup>e</sup> Rom. v. 18.

<sup>f</sup> 1 Tim. iv. 10.

<sup>g</sup> Joh. ii. 1, 2.

<sup>h</sup> Rom. xiv. 15.

<sup>i</sup> 1 Cor. viii. 11.

<sup>k</sup> 1 Tim. ii. 4.

<sup>l</sup> 2 Pet. iii. 9.

should.

should come to repentance." How dare you then confine the application of this redemption to the Elect only, *i. e.* to yourself and a few other babes of grace? Do you consider the dreadful consequences of this doctrine? a doctrine injurious both to God and man. That God should consign over the greatest part of mankind to everlasting destruction before they were born, without any respect to their good or evil works; that he should give them no power to perform any good work, and yet should damn them eternally for not doing what they were under an absolute impossibility of doing, is a doctrine, which it is impossible to reconcile to any notions, which we can form of God's goodness, holiness, or justice. "These wretches do not understand that they ascribe these sins and iniquities to God" (says St. *Austin*). But to this you think it sufficient to answer, "<sup>a</sup> O man, who art thou that repliest against God?" But St. *Paul* there speaks of the gifts of God, which he disperses arbitrarily, according to his good pleasure. He may impart the clear knowledge of his will to one nation and not to another, without any impeachment of his justice. <sup>b</sup> But with regard to rewards and punishments, there is no respect of persons with God; but he will render to every man according to his deeds. But you are pleased to object against making the Almighty spirit de-

<sup>a</sup> P. 56. Rom. ix. 20.

<sup>b</sup> Rom. ii. 6 &c. See answer to the Confessional, letter iii. p. 82.

pendent on the will of the fallen creature. p. 73. And do not you see that you compliment the Omnipotence and Sovereignty of God at the expence of his justice, holiness and goodness? Must not the sentence of a righteous judge depend on the behaviour of those over whom he exercises judgment? And if God will judge the world in righteousness, must not his decrees with regard to this judgment, in this respect, depend on the actions of his creatures, and the use they have made of their free-will?

TELL me, if you can, how God can lay any man under a necessity of sinning consistently with his goodness; or how he can sentence a man lying under that necessity to eternal damnation consistently with his justice and righteousness. I charge not you, sir, but I must charge your doctrine, in its necessary consequences, with the most glaring absurdity and gross impiety against God; I wish too you would consider how uncharitable your notions are with regard to mankind. Pray, who are these sheep, these elect people of God, to whom you and your associates would confine the benefits of Christ's redemption? — Yourself only — all the rest of mankind you most charitably consign over to eternal damnation. The heathen world, I suppose, are not to be reckoned among the elect people of God, nor belong to his Church: All Heretics and Papists are excluded, for they are limbs of anti-christ, hold doctrines of devils, and shall



shall be damned with unquenchable fire : And all Protestants too, who have adopted this heresy of universal redemption, and hold these doctrines of devils, these Popish <sup>a</sup> doctrines of free-will, conditional salvation &c. fall under the same censure, and are also to be damned with unquenchable fire. They only who are predestinated, who feel in themselves the motions of spiritual life, and an assurance of their own salvation, are the chosen flock ; all others are excluded, all the good people of *England*, except the Methodists, Moravians and Quakers ; all the University of *Oxford*, except the pious congregation of Mrs. *Durbridge*. Thus you confine that Grace of God, which bringeth salvation to all men, to yourselves alone, and

a You pretend, p. 73, to be much alarmed at the great increase of Popery in our land, and insinuate that we, by holding the doctrine of free-will and universal redemption, are the most strenuous abettors of it, “ declaring that there is less danger to be apprehended from private mass-houses than from public authorized chairs of oratory.” But let me tell you, that the only quarter from whence any real danger may be apprehended is that, from whence divisions are caused, and schisms made in the Church. The great door to Popery has been opened by the presumption of ignorant and foolish men, who pretend to be teachers, and fill their hearers with spiritual pride, and a contempt of their lawful pastors — who draw them from what you call, the public authorized chairs of oratory, into private societies, and illicit conventicles, and teach them to neglect the service, and despise the ordinances of the Church. It has been the constant business of Papists to sow divisions among us, from whence they have reaped a plentiful harvest, to the increase of which you and your friends have greatly contributed.

damn all others who are not of your sect and party : And herein you are more uncharitable than the Papists themselves ; they admit all of their communion, which takes in a large body of Christians. You exclude even your fellow Protestants, all but those, who in these abstruse and difficult points hold the same tenets with yourselves.

YOUR doctrine of PERSEVERANCE is nearly allied to the two former : If man has no free-will, but is absolutely predestinated to eternal salvation, then we must acknowledge that he cannot fall from grace. On the other hand, if we may fall from grace, there can be no absolute decree of election. And here you and your disciples hold, that he who is once a child of God is always a child of God, and that God never casts off those whom he hath once received. But herein you contradict the articles of the Church of *England*, to which you have subscribed, and therefore are subject to the same censures you so liberally bestow on us. The 16th article teaches that, after we have received the Holy Ghost, we may depart from grace given, and fall into sin ; and that deadly sin is here meant, appears from the beginning of the article. It follows that by the grace of God we may rise again, which plainly implies that we also may not rise again.

You contradict our homilies. Among the homilies published in K. *Edward* the VIth's time, there

there is one concerning the danger of falling from God. It speaks of those who truly believe the gospel; “be transformed to the image of Christ; be made partakers of the heavenly light, and of the holy spirit; and be fashioned to him in all goodness requisite to the children of God;” and says that “if they after neglect the same, if they be unthankful unto him; if they order not their lives according to his example and doctrine &c. he will take away from them his kingdom &c. and if they remain disobedient to his word and will, they shall never enter into his rest, which is the kingdom of heaven.”

IN the second homily on the same subject we are told, “that if we, who are the chosen vineyard of God, bring not forth good grapes, that is to say, good works, — he will let us lie waste, will give us over; he will turn away from us, he will dig and delve no more about us — he will suffer us to bring forth brambles, bryars and thorns; all naughtiness, all vice; and that so abundantly, that they shall clean overthrow us, choke, strangle, and utterly destroy us;” and applying this parable, the homily adds, “Let us beware therefore, good christian people, lest that we rejecting or casting away God’s word, be at length cast off so far, that we become as the children of unbelief, in a damnable state.”

THE same doctrine is taught in the second book of homilies published in Queen *Elizabeth's* time. “<sup>a</sup> These things well considered, let us now in the rest of our life declare our faith that we have in this most fruitful article, by framing ourselves therunto, in rising daily from sin to righteousness, and holiness of life: for what shall it avail us (saith St. *Peter*) to be escaped and delivered from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, if we be entangled again therewith, and be overcome again? Certainly it had been better, (saith he) never to have known the way of righteousness, than after it is known, to turn back again from the holy commandment of God given unto us — What a shame were it for us being so clearly and freely washed from our sins, to return to the filthiness thereof again: What a folly were it, thus endowed with righteousness, to lose it again? What a madness were it to lose the inheritance that we be now set in, for the vile and transitory pleasure of sin? And what an unkindness should it be, where our Saviour Christ is come to us, to dwell with us as our guest, to drive him from us, to banish him violently out of our souls, and instead of him, in whom is all grace and virtue, to receive the ungracious spirit of the devil?” &c.

<sup>a</sup> Sermon of the resurrection, p. 193.

You differ from our first reformers, as appears from, the quotations already produced from *Pia et Catholica Institutio* — *Reformatio Legum* — Bp *Hooper* and *Latimer*. — They held that we might fall from grace, and a state of righteousness; “that those who were written in the book of life might again be blotted out of it.” You differ from the first reformers in *Germany*, and from their confessions, on the plan of which our own articles were first formed. <sup>a</sup> The confession of *Augsburg*, the first summary of Protestant faith, condemns the Anabaptists, who denied that those who were once justified could lose the Holy Ghost. <sup>b</sup> The *Sax-onick* confession compiled by *Melanchton* 1551, with design to offer it to the council of *Trent*, in the name of all the Protestants, and unanimously approved by the *German* divines, says — “ex similibus dictis manifestum est aliquos renatos contristare et excutere spiritum sanctum, et rursus abjici a Deo, ac fieri reos iræ Dei, et æternarum pænarum.”

BUT, what is still worse, you contradict the holy scriptures, The prophet *Ezekiel* <sup>c</sup> puts the very case of a man in a state of salvation, in God’s favour, who afterwards turns from his righteousness, and finally perishes — when I shall say to the righteous that he shall surely live, if he trust to his

<sup>a</sup> Art. 12.      <sup>b</sup> *Sleidan’s Hist. Ref.* b. xxii. p. 510.

<sup>c</sup> Ezek. xxxiii. 13. xviii. 24. See Dr *Randolph’s* sermon on Rom. viii. 16.



own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it. In the scriptures of the New Testament we are exhorted <sup>a</sup> to work out our own salvation with fear and trembling; <sup>b</sup> to give diligence to make our calling and election sure; <sup>c</sup> not to be high-minded, but fear, lest we also be cut off; <sup>d</sup> he that thinketh he standeth is admonished to take heed lest he fall. We read of some <sup>e</sup> who were once enlightened and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come, who have afterwards fallen away, and that so totally and finally, that it was impossible to renew them again unto repentance. And of others we <sup>f</sup> read, who had escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, who have been again entangled therein, and overcome, whose latter end was worse than the beginning. The great Apostle St. *Paul* speaks with great diffidence and doubt of his own salvation — <sup>g</sup> Brethren, says he, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. And

<sup>a</sup> Phil. ii. 12.

<sup>b</sup> 2 Pet. i. 10.

<sup>c</sup> Rom. xi. 20 &c.

<sup>d</sup> 1 Cor. x. 12.

<sup>e</sup> Heb. vi. 4 &c.

<sup>f</sup> 2 Pet. ii. 20.

<sup>g</sup> Phil. iii. 13 &c.

again in another <sup>a</sup> place, I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away or <sup>b</sup> reprobate.

As to the doctrine of JUSTIFICATION BY FAITH, let us see wherein we differ. First then, we all hold that we are justified freely by God's grace, that there is no merit in good works, that we are not to place our dependance, or rest our plea on any works that we have done or can do, but only on the mercy of God, and the merits of our Redeemer. And on the other hand I should hope that all, who believe the gospel, would agree that good works are the necessary condition both of our justification and salvation. Whether we consider the first justification of persons received into the Christian church,—the scripture teaches us that repentance, which consists in ceasing to do evil, and learning to do well, is necessary as previous to this justification. *John the Baptist* <sup>c</sup> prepared the way of the Lord by preaching the baptism of repentance for remission of sins.—The first doctrine which our Saviour himself preached was — “<sup>d</sup> Repent ye, and believe the gospel.” And with the same doctrine his apostles opened their commission — “<sup>a</sup> Repent and be baptized every one of you in the name of Jesus Christ,

<sup>a</sup> 1 Cor. ix. 27.    <sup>b</sup> ἀδόκιμος.    <sup>c</sup> Luke iii. 3.    <sup>d</sup> Mar. i. 15.    <sup>e</sup> Acts ii. 38.

for the remission of sins.”—Or if we ask what is the condition of our final justification at the day of judgment, both Christ and his apostles will inform us <sup>a</sup> that God will then render to every man according to his works. What do you mean then by censuring those “<sup>b</sup> who look to <sup>a</sup> a righteousness of their own, made up of terms, qualifications, conditions, and such like trumpery, for acceptance before God?” and asserting “<sup>c</sup> that works are no parts or conditions of our justification?” Parts or conditions — Are these synonymous terms? Pray, sir, what do you understand by parts? We hold, as well as you, that justification is the act of God alone, conferred on us freely by his grace; — that our own good works have no proper efficiency in the act of our justification; have no worth or merit in them; — that <sup>d</sup> we have all sinned, and come short of the glory of God, and can be justified and saved only by faith, by a reliance on the mercies and merits of Christ. But that good works, though imperfect and worthless, are yet required by God, as necessary terms, qualifications and conditions, both of our justification and salvation, and that we cannot be justified and saved without them, you cannot deny, without denying all the scriptures from one end to the other; and contradicting the very homilies, to which you appeal. “If thou wilt enter into life, keep the commandments,” saith our Saviour<sup>e</sup>. “Without holiness no man

<sup>a</sup> Mat. xvi. 27. Rom. ii. 6.

<sup>b</sup> P. 61.

<sup>c</sup> Ibid

<sup>d</sup> Rom. iii. 23.

<sup>e</sup> Matt. xix. 17.

shall see the Lord," saith the Apostle <sup>a</sup>. After having quoted the homily, you tell us with an air of triumph—" <sup>b</sup> Here is no mention of works either as conditions or as parts of justification, which, as plain as words can make it, is attributed ONLY to faith." I should wonder indeed if there were any mention of works, after the pains you have taken to suppress it, and when by your unfair method of quotation you have forced it to speak only your own language. But had you proceeded only one sentence further, you would have found the homily not so silent on that head as you would willingly represent it to be, for it immediately follows, " <sup>c</sup> And yet that faith doth not exclude repentance, hope, love, dread, and the fear of God to be joined with true faith in every man that is justified, but it excludeth them from the office of justifying: so that although they be all present together in him that is justified, yet they justify not altogether. Nor doth that faith also exclude the justice of our good works necessarily to be done afterwards of duty towards God, (for we are most bounden to serve God in doing good deeds commanded by him in holy scripture, all the days of our life) but it excludeth them, so that we may not do them to the intent to be made good by the doing of them."

<sup>a</sup> Heb. xii. 14. See *Bulli* op. p. 509, 655 &c. <sup>b</sup> P. 59.  
<sup>c</sup> Homily of salvation, part i. c. 1.

NOR is your other extract less partial, where you have omitted the words immediately following it for very obvious reasons, because they explain the sense in which the Greek and Latin Fathers hold justification by faith only. “<sup>a</sup> Nevertheless (says the homily) this sentence, “that we be justified by faith only”, is not so meant by them (the fathers) that the said justifying faith is ALONE in man, without true repentance, hope, charity, dread and the fear of God at any time and occasion; for when they say we be justified freely, they mean not that we should or might afterwards be idle, and that nothing should be required on our part afterwards; neither mean they so to be justified without our good works, that we should do no good works at all, as shall be more expressed at large hereafter: But this proposition, that we be justified by faith only, freely and without good works, is spoken for to take away clearly all merit of our works, as being insufficient to deserve our justification at God’s hands, and thereby most plainly to express the weakness of man, and the goodness of God; the imperfectness of our own works, and the most abundant grace of our Saviour Christ.” <sup>b</sup> These, sir, are the words of our church.

THE same doctrine is fully expressed in the *Pia et Catholica Institutio*; I will transcribe a passage

<sup>a</sup> Homily of Salvation, part ii. c. 3.

<sup>b</sup> P. 61.



or two from the original<sup>a</sup>, which was not in my hands when the former part of this Letter was written. In the chapter on faith, page 1, 2, we thus read, “Faithe in the seconde acception is consydered as it hathe hope and charitie annexed and joyned unto it; and faith so taken, signifyeth not only the belefe and perswasion before mentioned in the fyrst acception, bat also a sure confidence and hope, to atteyn whatsoever God hath promysed for Christis sake, and an hearty love to God, and obedience to his commaundements.— And this faithe every Christen man professeth and covenanteth to kepe, when he receeyveth the sacrament of baptyisme.

FOR declaration whereof it is to be noted, that all the promyses of God, made to man after the fall of *Adam*, for Christis sake, be made under

<sup>a</sup> The *Pia et Catholica Institutio*, is only a translation of a book entitled, “A necessary doctrine and erudition for any Christen man &c.” which was first printed in the year 1537, under this title, “The institution of a Christen man.” But King *Henry* the eighth intending to put it forth under his own authority, corrected it first with his own hand, (which copy with the MS. corrections in the King’s own hand, was in the *Cotton* library) and then sent it to Archbishop *Cranmer*, who took so great pains with it, that in a letter the Archbishop declares, “because the book being to come out by the King’s censure and judgment, he would have nothing in the same, which *Momus* himself could reprehend,” I have made the above quotations from this edition of the King’s printed in the year 1543.

this condition, that man shoulde beleve in God, and with the grace of God gyven for Chryste, endeavour hym selfe to accomplishe Goddis commandements. The Churche therefore (intendynge that man shulde always have in mynde howe the promyses of God be made upon condition, and without kepyng of the condition, no man is partaker of Goddis promises) hath taught and ordeyned, that men before they receyue baptisme, shall promyse and covenaut to fulfyll the sayde condition, and to forsake the deuyll and the worlde, and to serve onely God. And of this especiall covenant, whereby man byndeth hymselfe to God, he is called in latin, *fidelis*, faithfull; and he that never made the same covenaut, or after he hath made it, renounceth and refuseth the same, is called amonges Christen men, *infidelis*, unfaithful, or heathen.

NOWE of that which is before saide, it is manifest, that faithe (as it is taken in the second acception) is the perfect faythe of a trewe Christen man, and conteyneth the obedience to the hole doctrine and religion of Christ. And thus is faythe taken of Saynt *Paule*, and in other places of scripture where it is sayde, that we be justified by faith. In whych places men may not thynke, that we be justified by faithe, as it is a severall vertue, separated from hope and charitie, feare of God and repentaunce, but by it is ment faith, neither onely ne alone, but with the foresaid vertues

tues coupled together, conteynyng (as it is afore-sayd) the obedience to the hole doctrine and religion of Christ."

THE judicious HOOKER speaks the same language — " <sup>a</sup> Actual righteousness, says he, which is the righteousness of good works succeedeth all, followeth after all, both in order and time: which being attentively marked, sheweth plainly how the faith of true believers cannot be divorced from hope and love; how faith is a part of sanctification, and yet unto justification necessary; how faith is perfected by good works, and not works of ours without faith; and finally, how our fathers might hold that we are justified by faith alone, and yet hold truly that without works we are not justified. This likewise is the doctrine both of St. *Paul* and St. *James*. But for a fuller discussion of this matter, I beg leave to refer you to that excellent treatise of Bishop *Bull*, entitled, *Harmonia Apostolica*. In the conclusion of that work, the learned and pious author warns us to beware of four errors in this article of justification. First, that of the Papists, who ascribe a merit to good works. Secondly, that of the Antinomians, who deny the necessity of good works. Thirdly, that of the Pelagians, who deny the necessity of grace. Fourthly, that of the Manicheans, who deny all free-will.

<sup>a</sup> Sect. 21.

I HAVE now gone through the several points of doctrine, which you have with greater confidence than truth pronounced to be the <sup>a</sup> very fundamental avowed doctrines of the Church of *England*; but which may now possibly appear in a different light even to you, or at least to others, who might have been deceived by the false glosses by which *you* disguised them.

INDEED you are sometimes obliged, in spite of your principles, to speak the language of common sense, when your cause requires it. When you inveigh with great indecency of expression against “those subtle serpents <sup>b</sup> who lurk within the bosom of the Church only to prey upon her vitals, and who for the sake of filthy lucre carry on a solemn farce of subscribing to articles, which many of the subscribers no more believe than they do mother *Goose’s* tales” &c. You tell us “<sup>c</sup> that this impious jesuitical equivocation, WITHOUT SPEEDY REPENTANCE, MUST DRAW DOWN THE VENGEANCE OF A LONG-SUFFERING GOD UPON OUR LAND.” These words, if they have any meaning, imply that even these subtle serpents, ‘who prey upon the vitals of the Church’; who would overthrow her very foundation; who are guilty of the most horrid mockery, and impious jesuitical equivocation, may yet, if they will, repent; and by a speedy repentance avert the just vengeance of God, whom you yourself represent as LONG-SUFFERING, *i. e.*

a P. 21.

b P. 73.

c P. 74.

forbearing punishment in hopes of amendment, being not willing that any should perish, but that all should repent, and be saved. But how is all this consistent with your doctrine of absolute decrees, denial of free-will, and universal grace offered to all, who will lay hold of it ? &c.

ANOTHER point yet remains, which you have the assurance to tell the world was an article of accusation against these six Students, viz. “<sup>a</sup> that they hold the influences of the Holy Spirit necessary to constitute every one a child of God.” I have already confuted the base calumny, which was suggested to you, not by the spirit of truth, but by the father of lies : You cannot but know that we all hold the necessity of grace, and of the assistance of the Holy Spirit, and teach, that without this assistance we can do no good thing. Most of us have not only offered these petitions for the inspiration and comfort of the Holy Ghost in the <sup>b</sup> desk, but from the University pulpit also ; and I may challenge you to produce an instance, during the whole time of your residence in the University, of one, who dared to assert before that learned and religious body “<sup>c</sup> that it is a proof of frenzy and enthusiasm to believe God will vouchsafe an answer to them.” But while we pray for the Spirit, and teach others to live under his holy influence, we distinguish between the extraordinary inspiration

<sup>a</sup> P. 63.

<sup>b</sup> P. 66.

<sup>c</sup> Ibid.



which was conferred on the Apostles and first Christians, and the ordinary grace of the same Spirit, which was vouchsafed to them, and is still to all good Christians in general, to enable them to work out their salvation. Which is it then, which you and your disciples claim? If only the latter; what folly, what presumption is it to compare the case of these young men with that of the Apostles and our blessed Saviour himself? I wonder not at all at Mr. *Whitefield*, but stand amazed to find “<sup>a</sup> a Master of Arts, of near twenty years standing in the University” argue in this manner—“Jesus the carpenter was bred to a trade.” Pray, sir, consider whom you are speaking of—the Son of God himself; <sup>b</sup> who received not the spirit by measure: <sup>c</sup> and in whom dwelleth all the fullness of the Godhead—*Luke* the physician and <sup>d</sup> painter, *Matthew* the publican, *Paul* the tent-maker”—Persons immediately commissioned and inspired by God—were most, if not all of them, bred to trades—therefore any man may now, without any such extraordinary commission or inspiration, leap from the shop-board into the pulpit—“They were most of them deficient in the learned languages”—No, they were not; they had the gift of tongues to supply the want of education, they spoke all the languages of the known world. Will these men

<sup>a</sup> P. 16.

<sup>b</sup> Joh. iii. 35.

<sup>c</sup> Col. ii. 9.

<sup>d</sup> Of this you have no better proof than some legendary writings and relicts in popish chapels, which however, when they serve your turn, may be good authority.

<sup>e</sup> Acts ii. 5 &c.

pretend

pretend to have the same gifts? Their examination proved they had not. — “ They all used extempore prayer” — and therefore persons ignorant and uninspired may now take upon them to utter whatever comes uppermost in prayer to God Almighty, in the name of the congregation. — “ But *St. Paul* was a notorious promoter of this kind of prayer” — not this kind; in *St. Paul*’s time spiritual gifts abounded in the Church; many Christians then prayed and sang with the spirit: <sup>a</sup> *St. Paul* directs them how they should use these gifts to the edification of the Church; but this can give no pretence or encouragement to ignorant persons, to pour forth extempore prayer in the congregation without either spirit or understanding.

IF these persons, who have unhappily fallen under our censure, claimed only the ordinary grace and influences of the Holy Spirit, how came they to think themselves authorized or qualified to preach or expound, as they call it, and to offer up prayers of their own in a mix’d congregation? The ordinary grace of the spirit gives men no new faculties: it only assists and prospers us in the use of natural means, and in the exercise of our natural or acquired abilities. How then could these men without education, and without knowledge, totally deficient in every part of learning, take upon themselves these offices, which a long and laborious course

of education and study is generally thought necessary to qualify men for? Prayer in particular is a serious and important duty — “ Be not rash with thy mouth, saith the preacher, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth.” When we come before the great Majesty of heaven, even in private prayer, we should do well to consider before hand both the matter and form of what we have to offer; and take particular care that we offer nothing unlawful, indecent, or improper. Much less can prayers be made in a public congregation with any propriety or decency, without a pre-composed and well digested form. If persons uninspired and untaught, without knowledge, or premeditation, take upon them to be the mouth of the congregation, and in their name offer up their own crude conceptions to the great God of heaven, to call this the sacrifice of fools, is a very mild appellation. The Church of *England* has sufficiently testified her disapprobation of extempore prayer by appointing a liturgy or form of public prayer, and requiring all her ministers to use this form, and none other: to put up therefore such extempore prayers in mixed congregations or conventicles, wherever they are held, is to act contrary to the doctrine and discipline of the Church of *England*. And accordingly our divines have constantly maintained and defended the ne-

cessity and expediency of public forms of prayer, and shewn the absurdity and indecency of the usage of extempore prayers, against the puritans and dissenters, whose practice and language (notwithstanding the high veneration you profess for the doctrine and discipline of the established Church) you and your friends adopt. The enthusiasts in the last century, who overthrew our constitution both in Church and State, talked of sitting down, and waiting for the spirit, bragged of the influences of the spirit, and particularly of the gift of prayer, they spoke disrespectfully of our liturgy, and so it appeared on the examination that some of these gentlemen had done; they condemned all public forms of prayer, and called it stinting and limiting the spirit: and they also pleaded the example of Christ and his Apostles; but I don't remember that any of them ever urged the example of "a the poor, old, blind beggar, *Bartheus*."

I MIGHT pursue you through every article of your comparison, and expose the absurdity (I had almost said blasphemy) of it, were I not sensible that the ludicrous manner in which you have treated those sacred characters cannot even be thought of without abhorrence.

I SHALL take notice of one point more, which you have touched on, and that is the DOCTRINE OF ASSURANCE, whereby the children of God are

said to be assured of their salvation. You are pleased to say “<sup>a</sup> that the denial of this assurance, except by revelation, is the very doctrine of the Council of *Trent*, and a main pillar of popery. If the Council of *Trent* denied this doctrine of assurance, so did it also the errors of *Arius* and *Socinus*; and you may as well call the denial of the one a main pillar of popery, as of the other. For though both these doctrines are, I fear, held by some Protestants, yet are they contrary to the doctrine of our Church. Our articles hold that men may fall from grace, and therefore no man can be infallibly sure of his perseverance. Our first reformers, as we have seen, <sup>b</sup> held, that neither scripture, nor the writings of the fathers teach any such knowledge or certainty.

You have favoured us with no proof of this your doctrine of perseverance, I shall therefore content myself at present with referring you to Dr *Randolph's* sermon on Rom. viii. 16. lately published. Our *Margaret* Professor hath there shewn, that to do the works of God is the only mark of being God's children; that we can have no assurance of being such, but from the testimony of our consciences: that as to the perseverance, it must depend on our own free choice, and therefore we can have no infallible assurance of it; and that the doctrine of such assurance is a false and dangerous delusion,

<sup>a</sup> P. 3x.

<sup>b</sup> P. 73.



I WILL here add the concluding passage of the chapter on faith <sup>a</sup>, which is worthy the serious consideration of all those, who talk so vainly and boast so confidently of their salvation. "Truthe it is, that in the sacramentes instituted by Christ, we may constantly beleve the workes of God in them to our presente comforte, and application of his grace and favour, with assuraunce also, that he will not fayle us, if we falle not from hym. Wherefore so contynuinge in the state of grace with hym, we may beleve undoubtedly to be saved. But for as moche as oure owne frayltie and noughtynesse ought ever to be feared in us, it is therefore expediente for us to lyue in contynuall watche, and contynuall fyght with our ennemyes, the Dyuell, the fleshe, and the worlde, and not to presume to moche of oure perseveraunce & contynuance in the state of grace, whiche on our behalfe is uncertayne and unstable. For although Goddis promyses made in Christ be immutable, yet he maketh them not to us, but with condition, so that his promyse standinge, we may yet fayle of the promyse, bycause we kepe not our promyse. And therefore yf we assuredly reckon upon the state of our felicitie, as grounded upon Goddis promyse, and do not therewith remembre, that no man shal be crowned, onlesse he lawfully fyght, we shall triumphe before the vyctorye, and so loke in vayne

See "a necessary doctrine and erudition for any Christen man." Page 3.

for that, whiche is not otherwise promised, but under a condition. And this every christen man must assuredly beleve." We must therefore <sup>a</sup> prove our own selves, and examine into our own lives and conversations, and if, <sup>b</sup> on an impartial enquiry, our hearts condemn us not, then have we confidence towards God. You, sir, I suppose, are possessed, or imagine yourself possessed, of this assurance, and are confident that you are one of the elect people of God, one of his children, his sheep — But this is not the bleating of sheep, which we hear. Let me ask you seriously, whether, to throw out personal abuse, <sup>c</sup> to rip up private characters, to revive old stories, many of them false, all of them misrepresented, of supposed abuses and want of discipline, thirty or forty years ago; to use bitter and opprobrious language, to call those who differ from you <sup>d</sup> a pestilent, seditious sect, holding pride-foothing doctrines, <sup>e</sup> doctrines of devils; <sup>f</sup> dangerous heretics, and scismatics, incendiaries in the Church; to cast general reflections on the most respectable members of the University, where there are <sup>g</sup> many great dignified divines who are seen napping at the University Church most Sundays throughout the year, and cannot find time to leave the common room, and attend the evening prayers at chapel; and on the Clergy <sup>h</sup> many of whom spend their time in idleness and sensual

<sup>a</sup> 2 Cor. xiii. 5.

<sup>b</sup> 1 Joh. iii. 21.

<sup>c</sup> P. 6. 19.

21. 79. <sup>d</sup> P. 33.

<sup>e</sup> P. 52.

<sup>f</sup> P. 69.

<sup>g</sup> P. 71.

<sup>h</sup> P. 67.

indulgence, and <sup>a</sup> carry on a solemn farce of subscribing to articles, which they no more believe than they do mother *Goose's* tales. — Let me ask you, whether such language as this is consistent with that charity, and meekness which is the distinguishing character of Christ's disciples. <sup>b</sup> You seem indeed sensible that you have declared your sentiments too plainly : and therefore would vindicate yourself by the example of our blessed Saviour, and *Martin Luther*. As to *Luther*, let me desire you to imitate his many good qualities, and not his failings. He has been censured as guilty of too great heat and acrimony in some of his expressions ; but when you honoured him with the title of the COURAGIOUS CHAMPION OF THE REFORMATION, you had surely forgotten that he comes under the same condemnation with us, “ of holding the doctrines of free-will, and universal redemption, the avowed doctrines of the Church of *Rome*, compared with which transubstantiation is an harmless error” — How will you reconcile these inconsistencies ? But I am very sorry you should shelter yourself under the authority of our Blessed Saviour. When you can shew that we are all of us “ the bitterest enemies of true godliness,” or that you have the same authority, as our Saviour, and the same knowledge of the heart, then we will give you leave, if you find reason, to call us scribes, and Pharisees, hypocrites. As you can-

<sup>a</sup> P. 74.

<sup>b</sup> Ibid.

not do this, we must beseech you rather to learn from our blessed saviour <sup>a</sup> meekness, and lowliness of heart; and <sup>b</sup> to put away from you all bitterness, and wrath, and anger, and clamour, and evil-speaking with all malice.

WHEN you complained so bitterly of persecution, and compared the proceedings against these young men to those of the star-chamber, and high commission-court, you should have considered how you could acquit yourself, and your friends, of the same charge. Who persecuted *Barrett*, and others, and would fain have imposed the *Lambeth* articles upon them? the calvinists at *Cambridge*, whose cause you espouse and defend. Who framed the horrible decrees of the synod of *Dort*, and deprived the remonstrants of all ECCLESIASTICAL FUNCTIONS, AND ALL OFFICES IN ANY UNIVERSITY: drove the learned *Grotius* into banishment, and made him fly for his life? Your friends the Calvinists, whose proceedings you <sup>c</sup> mention with approbation. Who persecuted, nay, horribly executed the Quakers? The good Calvinists of *New England* <sup>d</sup>. And may we not add, that the same spirit of persecution still continues among them; since they will not suffer a Bishop of the Church of *England* to set foot there, for the discharge of an office purely spiritual, and without any pretensions to temporal jurisdiction? Your

<sup>a</sup> Matt. xi. 29.

<sup>b</sup> Eph. iv. 31.

<sup>c</sup> P. 57.

<sup>d</sup> See the first Letter to the Author of the Confessional P. 43.  
friend

friend Mr. *Whitefield* in his letter to the Vice-Chancellor seems willing to encourage this spirit of his Calvinian friends, and invidiously calls the Bishops destined for *America*, Lords Bishops. Nay <sup>a</sup>you yourself would impose your own sense of the articles on us, and would sentence all those who deny your doctrines to be rejected as heretics, excommunicated, and expelled the University, and you urge the execution of that sentence *ipso facto* in the true spirit of your admired author Mr. *Prynne*, with an — “Alas! — Quid leges sine moribus vanæ proficiunt?” though indeed you tremble for the consequences; and are afraid our colleges would be in danger of an utter desertion, and an almost general expulsion ensue. What right then have you to complain, were we even to do by you, as you would do by us? We have deprived these men of no preferment, or emolument. Nor should we have done thus much, or even enquired what their tenets were with regard to these points, if they had not been charged with other matters, for which they ought to have been removed from a society devoted to true religion, and learning; viz. frequenting, and holding conventicles, insufficiency, ignorance, misbehaviour to their tutor &c.

You assert <sup>c</sup>indeed that though Mr. *Grove* was expelled for preaching in a barn, yet “he really never did it, and absolutely denied it.” Do you

<sup>a</sup> P. 66.

<sup>b</sup> P. 17, 18.

mean,



mean, Sir, that he never preached at all? or that he did not preach in a barn? or a field? If the former; it was proved by undoubted evidence, and confessed by himself both at the examination and afterwards—though I am since informed that, in a petition presented to the late Archbishop, he has denied it. If the latter; it is a mere quibble, it being very immaterial whether the preachment was made in a barn, or a malt-house, in a field, or on a common; not the place, but the action was condemned. <sup>a</sup>

**T**HOUGH I am not obliged to take any notice of your postscript, it being addressed to a person totally unknown to me, yet as it contains, what you call, “three very material points, on which you ground the cause you have defended, and to which you publicly call for an answer” — (tho’ you might have done this with greater propriety, had you put your name to your performance) I beg you will accept the following.

<sup>a</sup> In p. 26. of your second edition you go farther, and tell the world that when sentence was pass’d on Mr. *Grove*, “he denied the fact; however he was put down guilty of it by DR. N—L.” Now, Sir, it will appear from my minutes that I had not mentioned the word barn—but that circumstance of the place was recollected by the other assessors, and accordingly was inserted in the sentence by the Vice-Chancellor. To what, Sir, I am to attribute your remarkable attention to me? Time perhaps may explain it.

FIRST,

FIRST, From the foregoing account of the proceedings, it will evidently appear that you have greatly misrepresented very many "facts relative to the trial of the young men;" whether thro' want of information or candor, must be left to your own conscience, and that Being to whom you so solemnly appeal.

AFTER you had said all the ill-natured things you could invent, you give the reader to understand that you could have said a great deal more, and compliment your own moderation by telling him "that you have rather extenuated than aggravated." This may be a beautiful figure in rhetoric; either hyperbole, or aposiopesis, or something superior to both — however, I hope, the candid reader will consider it only as a flower of speech, and weigh your moderation and forbearance "in the balance of calm reflection, and unbiassed judgment."

WHAT you mean by "the haughty overbearing treatment the youths met with at their trial," is beyond my comprehension. Sure I am, that the Vice-Chancellor and his assessors treated them with the greatest candor and humanity: and if any of the vast croud, which were present, behaved improperly, it was matter of great concern and offence to them; but can with no more justice be laid to their charge, than any noise, which may happen in the assize-hall, can be to the Judge who  
fits

sits on the bench. But, in fact, the young men met with no ill-treatment from any one during the whole examination, which was carried on with as much decency as could be expected, in a place so crowded. The only circumstance, which gave offence, was the great throng which pressed into the chapel to hear the sentence, not with that reverence which became the place; but their behaviour in it was proper and decent, and a perfect silence was observed during the whole time that the Vice-Chancellor pronounced the several sentences. <sup>a</sup>

I KNOW not what “veil you pretend to draw over the moral characters of certain persons who were very active against them,” but am convinced that you would have acted with more christian charity, had you honestly exposed what you pretend to conceal — you now stab in the dark, and your obscure insinuations reach much farther than an open attack could possibly have done. If you have any charge against the moral character of the Vice-Chancellor, or either of his assessors, you ought, in justice to the rest, to have openly avowed it. I flatter myself they have no reason either to sue to your mercy, or to “dread your power of exposing them.”

a N. B. The Vice-Chancellor intended to pronounce sentence in the Hall, where the examination had been taken; but finding it greatly crowded, it was proposed to adjourn to the chapel to avoid that inconveniency.

WHAT

WHAT has been above advanced concerning the doctrines of the Church of *England*, will, I hope, be a sufficient reply to the former part of your second point. "I wonder how you can ask what I think of *Barret's* case, and whether all persecution is confined to primitive times." For an answer to this very extraordinary question I refer you to page 140. — the 3d point deserves none — But if you still persist to demand why Mr. *Newton*, *Davies*, and *Fletcher* (for I don't remember that the other names were mentioned) were called methodists; I refer you to Mr. *Higson* for an answer.

BE pleased likewise to accept the following solution of your queries. <sup>a</sup>

1st, THE testimony of Dr. *Dixon* was not set at nought, but had all the weight, which could with justice be given it. When particular facts were urged and proved, which by the statutes of the University, and of the Hall, subjected the offenders to expulsion, the Visitor was obliged to put those statutes in force, unless he would betray the duty and authority of his office. No testimony to their characters could alter the nature, or destroy the force of the proofs brought against them — For an answer to the latter part of this query, and to your 2d — I refer you to Mr. *Welling's* case page 56 &c.

<sup>a</sup> P. 84.

By way of solution to the third, I beg leave to assure you that the young men were not obliged to accuse themselves. When the articles of accusation were produced against each of them separately, they were asked whether they acknowledged what was urged against them to be true. If they did — no farther proof was required. If they did not — Mr. *Higson* then proceeded to support his charge, article by article; and he did it with the greatest regularity, and clearness imaginable. If you do not chuse to acquiesce in this account, I must refer you to him; who has all the evidence by him, and is ready to produce it, whenever he shall be properly called upon. I will only observe that, had they been questioned in the manner you represent, it is no more than what is usually done, when young men are accused of any irregularity before the governors of their respective societies. Something more than a bare denial is required; they are expected to answer to the charge, and to vindicate themselves by refuting, or disproving, the matter of their accusation — was not this the case, it is impossible that discipline could be maintained.

ONE word more in answer to your N. B. and I have done. When it was said that the young men had their tutor's advice in every step they took, as well in their meetings at first, as in their absenting themselves from them afterwards, Mr. *Higson* explain'd this matter, by declaring that Mr. *Jones* had imposed



imposed upon him in his representation of these meetings — that he neither mentioned expounding or extempore prayers ; but only asked whether there was any crime in a few friends meeting to read the holy scriptures, and other godly books. I am not surprized that Mr. *Jones* should deceive his tutor, when <sup>a</sup> you have endeavoured to impose the same account upon the world. <sup>b</sup>

WHATEVER Mr. *Grove*, Mr. *Middleton*, or you may be inclined to think, I am fully persuaded that the Vice-Chancellor was not pushed on by the violence of others, but urged by an affectionate regard for the honour and welfare of the University “to carry matters to the lengths they were carried ;” — with reluctance indeed to the natural sweetness and humanity of his own disposition, but with that steadiness and impartiality, which became a scholar and a magistrate. Nor are you more happy in the proof by which you would support your assertion : his humanity does not stand in need of your compliment at the expence of truth. I am not conscious to myself of having asked any prying or imperti-

<sup>a</sup> P. 14, 15.

<sup>b</sup> In your second edition p. 24. you represent me as insinuating “with a sneering laugh” that Mr. *Jones*’s defence of himself should be remembered to his prejudice. In confutation of this unjust reflection I refer you to my minutes of Mr. *Jones*’s examination page 24. from whence it will appear, that I have faithfully recorded the substance of his defence. By the same minutes every other charge brought against me stands confuted.

nent questions, but such only as directly tended to discover, what I was appointed to enquire into, the truth; nor did the Vice-Chancellor ever stop me in such enquiry; but I have the satisfaction to say that my conduct, as well as that of the other assessors, met with his entire approbation. Both he, and they were indeed sensible that they were engaged in a very invidious office; and that their proceedings, however upright and impartial, would be censured, and misrepresented, by those, who should be affected by them. They could not expect to escape the sharpness of your resentment, who have not spared even the place of your education. Reverence and affection will naturally induce every true son of our *Alma Mater*, to be tender of her reputation, to honour her virtues, and put the most favourable construction on her failings. But you have taken an ill-natured pleasure in exposing, with no less falsehood than malice, what, even had it been true, humanity would have endeavoured to conceal. Her lenity, which probably yourself have experienced, has not less provoked your indignation on other occasions, than, what you are pleased to call, her severity and cruelty on this. You have revived the long-forgotten disgrace of some of her members, and raised scandalous reports of others, merely to blacken her character, and bring upon her the reproach of the public.

I SINCERELY forgive any injury you may have intended to do me, but I know not how you will  
 forgive

forgive yourself for that done to the University. Whatever zeal you may pretend for religion, while you bridle not your tongue, I have the authority of an apostle to pronounce, that your religion is vain — Whatever assurances you may flatter yourself with of God's grace, if you have not charity, you deceive yourself — however you may fancy that you feel the impulses of the Holy Spirit, yet you will do well to remember that hatred, wrath, strife, evil-speaking, slander &c. are not the fruits of THAT Spirit.

THAT God would grant both you and me by his Holy Spirit to have a right judgment in all things is the hearty prayer of,

Sir,

Your most obedient,

*St. Mary-Hall,*  
*Sept. 10. 1768.*

humble Servant,

T. NOWELL.

P. S. I was in hopes you would have favoured the world with your name subscribed to the second edition of your performance, and that I should have had the pleasure of addressing myself to you in a more particular manner, in my postscript; putting you in mind of some circumstances which I cannot now mention with propriety, lest I should be mistaken in the application of them: but I find you still chuse to lie concealed, delighting to shoot your arrows in the dark, even bitter words, by which, though your name be concealed, you fully discover what manner of spirit you are of—a practice, which several of your friends have imitated, who convey their stupid, illiberal invectives in anonymous Letters, of which they themselves seem to be ashamed. I was likewise led by your advertisement to expect that you would have acknowledged some errors, which you must be conscious you had been guilty of in your first edition; but I perceive you still persist in them, having added nothing but low abuse to notorious falsehood—I envy you not this talent, but leave you in quiet possession of it; and, being determined to follow you no farther, I here bid you, and your friends, farewell.

## E R R A T A.

- P. 48. l. 13. for *twenty* r. twenty eight.  
 P. 68. l. 3. from the bottom for *with him* r. him with.  
 P. 70. l. 7. from ditto for *pamphlet* r. book.  
 P. 87. l. 7. add *by* at the beginning of the line.  
 P. 88. l. 21. for 1557. r. 1560.  
 P. 102. l. 4. after *work* add *out*.  
 P. 104. l. 19. after *and* add *so*.  
 P. 142. l. 1. from the bottom for *I am* r. am I.

A N  
A N S W E R  
T O A  
P A M P H L E T,  
E N T I T L E D  
Pietas Oxoniensis,  
I N A  
LETTER to the AUTHOR.

W H E R E I N

The Grounds of the Expulsion of Six Members  
from *St. Edmund-Hall* are set forth; and the  
Doctrines of the Church of *England*, and its first  
Reformers, fully considered, and vindicated.

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By THOMAS NOWELL, D. D.  
PRINCIPAL of *St. Mary Hall*, and PUBLIC ORATOR of  
the University of OXFORD.

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The S E C O N D E D I T I O N,  
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Imprimatur,

N. WETHERELL,

Vice-Can. OXON.

*Jan. 5. 1769.*

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S I R,

THE act of discipline exercised upon six members of St. *Edmund-Hall* by the Vice-Chancellor, in consequence of a solemn appeal made to him, as Visitor of that Hall, however commendable in itself, and pleasing to the true friends of learning and religion, yet could not fail to draw upon him, and his assessors, the indignation and resentment of a set of men, who are enemies to both. Their views of filling the church with their votaries have by this seasonable interposition been disappointed; and the plan, which they have for some time been labouring to accomplish, is at present disconcerted at least, if not entirely defeated. The rage of their disappointment has vented itself in the common News-papers in foul invectives, and railing accusations; which, as they carry with them their own confutation, are best treated with neglect, and passed over in silence.

THE first who undertook to patronize their cause by a formal defence was the Rev. Mr. *Whitefield*; and certainly it was very proper that HE should be their advocate, who may be justly reputed the leader of their sect; that HE should be their champion, under whose banner they are enlisted. I confess it gave me sensible pleasure to see him step forward in their vindication, as it strongly marks the complexion and characters of these young men,

A

discovers

discovers the principles by which they are actuated, and must convince the sober part of mankind of the propriety and expedience of that censure, which they have incurred. With this observation I leave his performance to the admiration of those, whose applause it courts, whose sentiments it flatters, and for whose judgment and taste it is calculated. Neither should I have thought myself obliged to pay any regard to what you have advanced either in favour of them, or to the prejudice of the Vice-Chancellor and his assessors, had you brought only a general charge against them, and been contented to complain of the severity, or even iniquity of a sentence, by which you may fancy the Church will be deprived of so many godly teachers, and yourself perhaps of the fruit of your labours.

BUT since you have thought proper to fix a particular charge of <sup>a</sup> dissimulation and prevarication on the Vice-Chancellor; of <sup>b</sup> partiality, impertinence, and want of integrity, on me; as well as the general one of cruelty, oppression, and injustice, on all; silence may now be interpreted into a confession of guilt; a regard therefore to our private characters, thus openly attacked, and personally vilified, requires that a charge so injurious to our reputation should be as publicly refuted. Though this may effectually be done by barely stating the facts alleged against us, placing them in their true light, and clearing them from the artful misrepresentations by which You have dis-

<sup>a</sup> P. 8.

<sup>b</sup> P. 64, 85.

guised them; yet for the satisfaction of the public, who have been greatly abused, and imposed upon by your “full and impartial account,” I chuse to enter more largely into the subject, and to attend you through the whole progress of your work; from a fair examination of which the world will be able to judge “<sup>a</sup> how far these six members have, or have not, deserved the punishment inflicted upon them;” and whether in the defence of their cause you have been guided by that “<sup>b</sup> Spirit of wisdom, truth, love, and candor,” by which alone you profess to be actuated. And if I enter into a discussion of the doctrinal points, it is with a view to bring back to the profession of the true faith those deluded persons, who are now carried away with every wind of vain doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

To begin with your dedication.—Had your book been written in defence of the established rules and ordinances of the church of *England*, or in support of the laws and discipline of the University of *Oxford*, you might with the greatest propriety and confidence have dedicated it to the protection and patronage of the Chancellor; whose illustrious character, distinguished abilities, and zealous attachment to the true interests of both, reflect the highest honour on himself, and these ancient seats of learning and religion, over which he presides. — But to solicit his patronage and protection, while you

<sup>a</sup> Dedic. vi.

<sup>b</sup> P. 2.

are undermining his authority, and exposing to ridicule and contempt the venerable body, over which he presides ; to claim the sanction of his name, in order to fix a mark of infamy on those, who have acted by his commission, and with his approbation. — What is this but to tread in the steps of the old puritans, who most dutifully addressed the King, and made the most solemn professions of loyalty and obedience to his person and government, while they were meditating the destruction of both? Nor is it to be wondered at that you should imitate the conduct of men, whose principles you have adopted, and whose tenets you so strenuously maintain.

AFTER this very extraordinary address to the Chancellor, you proceed to inform his Lordship, “<sup>a</sup> that however the late sentence may have the appearance of an University-Act, yet it is the highest injustice to that ancient and respectable seminary of true piety and learning to look upon it in this light.” The Chancellor was before too well acquainted with the nature and circumstances of the whole proceeding to want this information : Nor is there any danger that “<sup>b</sup> it may pass for such in history, when children’s children shall read the dire account,” unless they are misled by your misrepresentation of it. For it was never pretended to be an University-Act ; to constitute it such, it must have had the sanction of convocation, to which this complaint was not, nor indeed could

<sup>a</sup> Dedic. P. v.

<sup>b</sup> Ibid.



with any propriety be submitted. The depositions of Mr. *Higson* were made before the Vice-Chancellor as Visitor of *Edmund-Hall*, and he pronounced the sentence by his visitatorial authority, in which capacity alone he acted by the advice of the Heads of Houses, and with the assistance of three of them, to whom was afterwards added the then senior Proctor. That I happened to be one of that number was not the effect of my own inclination, or the Vice-Chancellor's appointment, but merely in compliance with the request of Dr. *Dixon*, for whom, notwithstanding the illiberal treatment I have met with on his account, I have the sincerest regard; and who, I am persuaded, when he desired me to appear on that occasion, never meant that my friendship for him should warp my judgment, or influence my determination: and on the other hand I solemnly declare that no motives but those of truth and justice; no affection, but for the welfare of the Church and University, directed my opinion, and determined my sentiments. Nor do I apprehend that any "a great and eminent men" in the University have testified their disapprobation of what was then done;" but on the contrary have reason to believe that had all the Heads of Houses, and every man of eminence in the University been present, they would have confirmed the sentence by their unanimous voice. I farther declare that in a conversation with the Principal sometime before the visitation, He assured me that, if any of the young men accused appeared to be

improper members of his society, though he gave them all a good character, he should readily acquiesce in their removal. Had he not given me this assurance, I should certainly have declined an invidious office, in which friendship and duty could not be united, but must one of them be sacrificed to the other.

WHAT I have here said of myself, may with equal truth be applied to the Provost of *Queen's*, who also became one of the assessors by the desire of Dr. *Dixon*, in consequence of a long intimacy and friendship which had subsisted between them; and who, as patron of *Edmund-Hall*, was himself interested in the honour and reputation of it, and could not therefore be supposed to be desirous of bringing any of its members into disgrace, or fixing any stigma or opprobrium on them, but what they should appear upon examination to deserve. To these the Vice-Chancellor thought fit to add the President of *Corpus Christi College*, his senior Pro-Vice-Chancellor, and Lady *Margaret's* Professor of Divinity, and one who had always lived in the greatest friendship and intimacy with Dr. *Dixon*. The President was sensible this might be an invidious office, and would willingly have declined it: but being pressed by the Vice-Chancellor to give him his assistance, he thought he could not with decency refuse it. He had no connections, nor acquaintance, with Mr. *Higson*, but entered on this office with strong inclinations to favour the Principal, as far as truth and justice would permit.

LET me add that, from some circumstances which happened at a previous meeting in the Principal's lodgings, the Vice-Chancellor and his assessors had conceived rather an unfavourable opinion of Mr. *Higson's* cause, which nothing but the force of evidence produced at the examination could have altered.

I cannot dismiss this point without commending the candor of the Vice-Chancellor, who permitted the Principal himself <sup>a</sup> to nominate two out of the three assessors, who were at first appointed to assist him; the fourth was, as I before observed, added afterwards at the request of Mr. *Higson*, who had ungenerously expressed some apprehensions of partiality in the other assessors to the cause of the Principal.

You conclude this dedication with declaring that “ you have been particularly careful not to

<sup>a</sup> In your reply you deny that Dr. *Dixon* had the original “ appointment of any of the assessors.” But he has acknowledged, in a conference at the present Vice-Chancellor's lodgings, that he did request the late Vice-Chancellor to appoint the Provost of *Queen's* College and myself to be of that number. And declared farther, that, had he been to chuse for himself, he could not have fixed upon four persons, of whom he entertained a higher opinion, than the Principal of *Hertford*, the President of *C. C. C.* the Provost of *Queen's*, and the Principal of *St. Mary Hall*. But I shall not detain the reader at present with Dr. *Dixon's* sentiments, as I shall have occasion to speak more fully on the subject of that conference in my postscript.

assert

“ assert any thing upon hear-say evidence, but  
 “ have taken much pains to trace up every cir-  
 “ cumstance and fact you have alleged to the  
 “ fountain-head.” The truth or falshood of this  
 declaration will best appear from an examination  
 of your “ full and impartial account” &c. to  
 “ which I now hasten.

**Y**OU preface this account with professions of  
 the highest veneration for the doctrine and  
 discipline “<sup>a</sup> of the established Church, into whose  
 “ communion you were in your infancy baptized,  
 “ and whose cause, <sup>b</sup> together with that of violated  
 “ truth, trampled laws, and injured innocence, you  
 “ now mean to defend.” When you made these  
 professions, you would have done well to have  
 considered the nature and importance of them.  
 Your veneration for the doctrine and discipline  
 of the Church of *England*, had it been real, would  
 not have permitted you to advance tenets so con-  
 trary to the one, and subversive of the other, or  
 to defend those who have been convicted of acting  
 in contradiction to both — You would not have  
 violated that truth, for which you pretend to be  
 an advocate; or have trampled on those laws,  
 you are by the most solemn obligations bound to  
 observe. — You would not have injured that inno-  
 cence in others, which you falsely attribute to  
 those, whose guilt became notorious by their own  
 confession, and the clearest evidence.

“<sup>a</sup> As to the six members expelled from “*Edmund-Hall*,” you say, “ I had very little acquaintance with any of them, and some of them “ were totally unknown to me till after the sentence was passed, so that I am in less danger of “ partiality on that <sup>b</sup> account.” I beg, Sir, that you would recollect whether some of these young men had not attended the meetings of a person with whom you are intimately connected? were not his disciples? Whether they did not all of them assemble at his chambers soon after their expulsion? — which probably was the fountain-head from whence you derived your intelligence, and where the plan of your defence was concerted. Whether therefore from all these considerations their cause may not in some measure be deemed your own? and whether there was not consequently some danger of partiality on that account? Not to mention the undue influence you lie under from a blind attachment to your sect, which discovers itself in every page of your book.

You next invoke the graces of “<sup>c</sup> wisdom, “ truth, love, and candor,” which you seem to introduce here only to take your leave of them;

<sup>a</sup> P. 2.

<sup>b</sup> Yet it appears from your REPLY that you were so much interested in the cause, that you held a correspondence with them, and were particularly informed of every thing that passed from the first meeting at the Principal's Lodgings to the day of the examination.

<sup>c</sup> P. 2.

for



for scarce any <sup>a</sup> footsteps of either of them are to be found in any subsequent part of your work.

WHAT <sup>b</sup> passed between the Principal and Mr. *Higson*, before he had made his complaint to the Vice-Chancellor; what may be Mr. *Higson's* <sup>c</sup> natural disposition; what disorders of body or mind he may have laboured under; or what differences may have subsisted between the Principal and him, are secrets which I have no right to pry into, as they no way relate to the present question. And I think your representation of some of these particulars is equally impertinent and uncharitable. Are you acquainted with Mr. *Higson*? do you know him to be of “ a proud revengeful disposition?” or have you given this character of him upon hearsay evidence? The charge of insanity is still more cruel, and your feigned pity the greatest insult. Nor am I at all concerned to enquire whether Mr. *Higson* acted of himself; or was made, what you term him, “ <sup>d</sup> the tool or cat's-paw of others “ to perpetrate what, through shame or fear, they “ durst not undertake themselves;” tho' I am inclined from his own declaration upon oath to believe the former; and that he was induced to it from a sense of the disgrace brought upon that so-

<sup>a</sup> You are very angry with me for this representation of your work. But Dr. *Dixon* acknowledged the truth of it, and told you “ that the spirit in which it was written could “ do no service to your cause.”

<sup>b</sup> P. 2.

<sup>c</sup> P. 3.

<sup>d</sup> P. 4.

ciety by the admission of persons totally unfit to become members of the University.

THE affection of a Tutor for his pupils naturally prejudices him in their favour, and will prevail on him rather to conceal than expose their failings and imperfections, where he can do it consistently with the principles of duty and conscience — While a regard to his own interest, as well as theirs, will not easily suffer him to sacrifice both either to his own private resentment, or the malevolent suggestions of others; much less to become without the greatest necessity their public accuser. But whatever were his motives, I am convinced that neither the Vice-Chancellor, nor his assessors were in the least degree influenced by them, or by any other <sup>a</sup> consideration than that of truth, and the honour and welfare of the University. They therefore heartily despise the insinuation of their being <sup>b</sup> led and influenced by a mad-man to pass, what you call, <sup>c</sup> the most cruel “ and ignominious sentence which can possibly be “ inflicted by the University ;” into the merits of which we come now to enquire.

BUT before you proceed to the particular charges, you loudly complain of the most unprecedented, illegal, and arbitrary proceedings,—viz.—“ <sup>d</sup> that “ all the witnesses against the parties accused were

<sup>a</sup> Your insinuation that they had been tampered with will be fully answered in my postscript.

<sup>b</sup> P. 4.

<sup>c</sup> P. 68.

<sup>d</sup> P. 5.

“ examined

“ examined without being put to their oath, except  
 “ one, a very worthy conscientious man, who was  
 “ justly supposed to be their friend ; that not only  
 “ whatever these witnesses advanced from their  
 “ own personal knowledge, but likewise every idle  
 “ report they had picked up by hearsay was admit-  
 “ ted, as genuine, and charged upon these young  
 “ men ; who were even compelled to turn their  
 “ own accusers, or else be condemned for contu-  
 “ macious behaviour.” I shall consider these several articles of accusation, which, I confess, appear very formidable, and give an answer to each of them distinctly.

It is true the witnesses were examined without being put to their oath, nor was it thought necessary that the evidence should be taken upon oath. The Vice-Chancellor acted not in this case in a judicial capacity, as if the proceedings had been in his court, but in a visitatorial one, (a distinction which I am again obliged to remind you of) and therefore did not require strictly legal proof, but only the testimony of credible witnesses. This is the common method of proceeding in all enquiries made into the conduct of persons, who, for any crime laid to their charge, are cited or convened before their respective societies: where upon such proof, as the Head and Fellows deem sufficient, they inflict a punishment according to the nature of the offence, without the formality of a judicial process; and this even to expulsion: of which,

which, notwithstanding what you assert in page 17, with a malicious design to expose the University as the common sink of drunkenness, rioting, gaming, and every other enormity, I could give you many instances ; and one in particular for irreligious and blasphemous tenets ; to the infliction of which I myself was chiefly instrumental. Had the parties accused objected to the evidence thus taken, it might then have been proper that it should be given upon oath ; but the truth is, they confessed every thing material that was alleged against them, and consequently there was no occasion for this confirmation of it. Mr. *Greaves* was indeed put to his oath at the desire of Mr. *Higson*, who apprehended he would not give his testimony, unless he became thus obliged to do it. Had the other party made the same request, it would undoubtedly have been granted ; but conscious that it would have been of no service to them on their trial, they chose to reserve this circumstance, as matter of future complaint to the world, and a pretence for crying out persecution, star-chamber, &c. &c.

WHETHER the Vice-Chancellor admitted every idle report that had been picked up by hear-say ; or whether these young men were obliged to turn their own accusers, or else be condemned for contumacious behaviour, will best appear from the minutes of the examination, which I began to take for my own private satisfaction, the registrar  
being

being present to act in that capacity *ex officio*; who, observing that I was very punctual in noting every circumstance, requested me to continue my observations; in consequence of which I, as you call it, “officiated as secretary” — With what fidelity I officiated, the minutes themselves will evince; but I beg leave to inform you, that they were examined, article by article, by the Vice-Chancellor and all the assessors, before he proceeded to sentence; and were unanimously assented to, as faithfully recording every material circumstance of the examination. As they will be inserted in their proper place, I shall forbear to make any reflections on these, and the many other false and injurious insinuations, with which your pamphlet abounds, till I come to that part of the proceedings; when the world will be able to judge whether “<sup>b</sup> both law and justice, as well as religion “and conscience, were put out of the question in “this transaction.”

By what method Mr. *Higson* <sup>a</sup> procured the evidence he produced, which is your next complaint, was by no means material to the Vice-Chancellor, who was only concerned to be informed of the truth. Yet, as if foreseeing what misrepresentations would be given of his conduct, he was cautious even in this point, and did not admit the evidence of the clergyman, whose character you load with so much infamy, till what was

<sup>a</sup> P. 64.

<sup>b</sup> P. 6.

<sup>c</sup> Ibid.



advanced in his letter concerning Mr. *Jones* had been confirmed by Mr. *George*, a gentleman of *Christ Church*, who was present at the examination, bore testimony to the fair reputation of that clergyman, and declared that he had received from his own mouth every circumstance mentioned in the letter.

You likewise <sup>a</sup> complain that a copy of the articles was refused the unhappy sufferers after they were expelled ; and in your <sup>b</sup> note upon this place you represent the Vice-Chancellor as acting a very inconsistent, not to say a base, part, disapproving in private what he had done in public ; laying the odium of his conduct on the other Heads of Houses ; “ and by a soothing speech to the young “ men in private hoping to shake off a little dirt “ from himself”—or rather throwing a great deal both on himself and his assessors. That there was no injustice in refusing a copy of the articles is evident from the common practice of the courts of law on like occasions, of which we have a very recent instance in the case of Mr. *W*——s : — that a copy was refused, was the result of the Vice-Chancellor’s own opinion and determination, seconded by that of the other assessors : for my own part, I thought it quite a matter of indifference ; but he foresaw what use would be made of it and therefore prudently reserved it, till your misrepresentations had made it necessary to be pub-

<sup>a</sup> P. 7.

<sup>b</sup> P. 8.

lished in his vindication. In <sup>a</sup> the conclusion indeed of your performance by way of softening matters, and soothing him, who equally despises your censure and your praise, you qualify these expressions, by saying that he only intimated as much; which in my opinion is reflecting still greater dishonour upon him; making him mean enough to be desirous that Mr. *Grove* and Mr. *Middleton* should think he meant to insinuate, what he dared not openly avow to them. The truth is, the Vice-Chancellor, as every man of humanity naturally would, expressed to those gentlemen his concern for being obliged to pass so severe a sentence on them, not thereby intimating that he thought they did not justly deserve the punishment, but, quite the contrary, lamenting that their misconduct had compelled him against his inclination to exercise so disagreeable an act of discipline. The murderer, when condemned by his judge, who generally tempers his sentence with expressions of pity and compassion, may with equal reason infer from those expressions, that he did not deserve so severe a punishment. The thanks given to Mr. *Higson* by the Vice-Chancellor were in the name, and with the approbation of all the assessors, who considered him as sacrificing his own interest to the welfare and reputation of the University, and therefore entitled to this mark of their approbation.

I MUST beg leave to add, by way of answer to the last part of your note, that the Vice-Chancellor did not inflict this punishment “ for the “ fake of obliging any persons whatever;” nor was there any danger that “ the pious harmless “ youths would be thereby reduced to the very “ want of bread;” since most of them had been brought up to employments more suitable to their capacities, and station in life, whereby they might get an honest livelihood; but which they had deserted in order to intrude themselves into an office, for which they were utterly unqualified. It was kindness therefore, and not cruelty, to send them back to their own proper business; not that, were the consequences of their amotion even such as you represent them, they would be chargeable on the Vice-Chancellor, but on themselves; not on him, who was obliged *ex officio* to inflict the punishment; but on them, who had justly incurred it.

WE come now to the articles of accusation, which were exhibited to the Vice-Chancellor by Mr. *Higson* in the form of depositions, of which the following is an exact copy.

B

BEFORE

BEFORE the reverend and worshipful DAVID DURELL, Doctor of Divinity, Vice-Chancellor of the University of *Oxford*, Visitor of St. *Edmund-Hall* in the said University of *Oxford*, JOHN HIGSON, Master of Arts, Vice-Principal and Tutor of the said Hall, appointed and admitted as such, by THOMAS SHAW, Doctor in Divinity, Principal of the said Hall for the time being, in the year of our Lord one thousand seven hundred and fifty one, and approved, and confirmed by the reverend and worshipful JOHN BROWN, Doctor in Divinity, Vice-Chancellor of the University of *Oxford* for the time being, as the statutes in that case made and provided direct, begs leave to propound and offer some articles of accusation against the following persons, scholars of the said Hall, BENJAMIN KAY, JAMES MATTHEWS, THOMAS JONES, THOMAS GROVE, ERASMUS MIDDLETON, BENJAMIN BLATCH, and JOSEPH SHIPMAN, and other matters relative thereto.

- 1<sup>st</sup>. That the aforesaid JAMES MATTHEWS, THOMAS JONES, and JOSEPH SHIPMAN were bred to trades, and that the three last mentioned persons, as also ERASMUS MIDDLETON and BENJAMIN BLATCH, were at the respective time of Entrance in the said Hall, and at present are, destitute of such a knowledge in the learned languages

guages as is necessary for performing the usual exercises of the said Hall and of the University.

2dly. That the aforesaid BENJAMIN KAY, JAMES MATTHEWS, THOMAS JONES, THOMAS GROVE, ERASMUS MIDDLETON, and JOSEPH SHIPMAN are enemies to the doctrine and discipline of the Church of *England*, which appeareth either by their preaching or expounding in, or frequenting, illicit conventicles, and by several other actions, and expressions, contrary to the statutes of the University and the laws of this realm.

3dly. That the aforesaid ERASMUS MIDDLETON is moreover an enemy to the doctrine and discipline of the Church of *England*, as appears by his officiating as a minister in holy orders, altho' a layman, in the parish Church of *Chevely*, or in one of the Chapels of Ease belonging and appertaining unto the said Church of *Chevely* in the county of *Berks*, and diocese of *Salisbury*.

4thly, The aforesaid JAMES MATTHEWS, ERASMUS MIDDLETON, and BENJAMIN BLATCH have behaved indecently towards the said *Higson*, Vice-Principal and Tutor, either by neglecting to attend his lectures, or misbehaving themselves, when at them; or by going out of the University without his the said *Higson's* leave, contrary to the discipline and good order of the said Hall.



5thly, That the above premises are true, public, and notorious, and what the said parties named jointly and severally know in their consciences to be true.

6thly, That by the statutes and usage of the University the said Hall is notoriously subject to the visitation of the Vice-Chancellor of *Oxford* for the time being.

7thly, And lastly; That the said *Higson* from a regard to the honour and welfare of the University in general, and the said Hall in particular, and actuated by every principle religious and civil, makes this application to you the said Vice-Chancellor, as Visitor; and not confining himself to any superfluous proof, but only so far as he shall prove in the premises, that he may obtain in his prayer, he prays that these persons, against whom these articles are exhibited, may be treated and dealt with according to their demerits, and as the statutes of the Hall and the University require, as far as it shall seem good to your wisdom and justice, humbly imploring the aid of your worship's office.

*Oxon. St. Edmund-Hall, February the twenty-ninth, 1768.*

J. HIGSON.

Sworn before me on the  
day and year above-  
written.

D. DURELL, Vice-Chancellor.

THE Vice-Chancellor in consequence of these depositions, having previously consulted the Heads of Houses, and notified their opinion to the Principal, who expressed his approbation of it, caused a citation to be fixed on the chapel door of *Edmund-Hall*, requiring the parties accused to appear on a day and hour therein specified, to answer the several charges brought against them. Soon after the citation was put up, Mr. *Grove*, one of the persons accused, took his name out of the Hall-book, in order to escape the censure which, he had reason to apprehend, might be inflicted on him; but upon better advice he returned, and was re-admitted by the Principal, the Vice-Chancellor not being consulted on either of these points; however no notice was taken of this unwarrantable behaviour of Mr. *Grove* at the examination, tho' the Vice-Chancellor might with great propriety have animadverted upon it.

WHEN the day arrived, he and his assessors came to the Principal's lodgings, and from thence proceeded to the common Hall, intending to examine into the grounds of the complaint in a private manner; when they came there, they found a great number of gownsmen of all degrees assembled to hear the examination: however the Vice-Chancellor thought this unexpected audience would be no obstruction to the proceedings, and

consequently that there was no reason on that account for deferring them; but rather the reverse; as by this means the whole University would become acquainted with the nature of the accusation, the grounds of the proof, and, I will add, the impartiality of the Visitor. After the articles of accusation were read, Mr. *Higson* proceeded to his proofs in support of them; the substance of which I took down, with what exactness I could, in the following minutes. I shall make no apology for any inaccuracy which may appear either in the form or style of these memorandums, which were taken without any connection, in the order in which they now stand, merely for my own private satisfaction, without the least thought of their being made public. Let me only observe that, while I was employed in taking these minutes, I did not suppose that the Vice-Chancellor and the other assessors were inattentive to what was going forward, or that the whole was to rest on what I had minuted down: but on the contrary had reason to believe that whatever circumstance might escape my notice would be supplied by the recollection of the other gentlemen; which was the real case.

MINUTES of the accusation brought against JAMES MATTHEWS, THOMAS JONES, JOSEPH SHIPMAN, ERASMUS MIDDLETON, BENJAMIN KAY, THOMAS GROVE, and BENJAMIN BLATCH, of *Edmund-Hall*; their examination, &c.

JAMES MATTHEWS. Accused that he was brought up to the trade of a weaver — that he had kept a tap-house — confessed — Accused that he is totally ignorant of the Greek and Latin languages; which appeared by his declining all examination — said that he had been under the tuition of two clergymen for five years — viz. Mr. *Davies* and <sup>a</sup> *Newton*; though it did not appear

a Mr. *Newton* has informed me by letter that Mr. *Matthews* was never at his House but once, in the Year 1766, when he continued there not above one or two nights. — I was an entire stranger to Mr. *Newton*'s name till the day of examination, and therefore could not possibly have put it down in my minutes, had it not been mentioned by one of the parties; and that it was so mentioned is evident from the question asked by the author of *Pietas Oxoniensis*, who desires to know, “ why Mr. *Newton* was called Methodist ? ” However, to do him all the justice in my power, I here insert his own declaration, by which, I suppose, he means to disclaim all connections with that set of men, and expresses his concern for having been mentioned on this occasion. His words are these. “ As I think I can appeal to all who know me, that I have not at any time, either by my example or advice, encouraged irregular or hasty proceedings, but rather the contrary, I must own, I was both  
“ concerned

that he had during that time made any proficiency in learning — was about thirty years old — accused of being a reputed methodist by the evidence of Mr. *Atkins* formerly of *Queen's-College* — that he was assistant to Mr. *Davies* a reputed methodist, that he was instructed by Mr. *Fletcher* a reputed methodist, — that he maintained the necessity of the sensible impulse of the holy Spirit — that he entered himself of *Edmund-Hall*, with a design to get into holy Orders, for which he had offered himself a candidate, tho' he still continues to be wholly illiterate, and incapable of doing the exercises of the Hall — proved — That he had frequented illicit conventicles held in a private house in *Oxford*. — confessed. He produced two testimonials, one vouched by the Bishop of *Litchfield* and *Coventry*, the other by the Bishop of *Worcester*.

THOMAS JONES. Accused that he had been brought up to the trade of a barber, which he had followed very lately — confessed — Had made a very small proficiency in the Greek and Latin languages — was two years standing, and still incapable of performing the statutable exercises of the Hall — that he had been at the meetings at Mrs. *Durbridge's* — that he had expounded the scriptures to a mixed congregation at *Wheaton-*

“ concerned and surprized that my Name should have been at  
 “ all mentioned upon the occasion.”

#

*Aston,*



*Aston*, tho' not in holy Orders, and prayed extempore. All this he confessed. He urged in his defence that he had asked his Tutor whether he thought it wrong for him to pray or instruct in a private family, and that his Tutor answered, he did not, which he said, was the reason of his continuing to do it.

JOSEPH SHIPMAN. Accused that he had been brought up to the trade of a draper, and that he was totally illiterate ; which appeared on his examination—accused that he had preached or expounded to a mixed assembly of people, tho' not in Orders, and prayed extempore—all which he confessed.

ERASMUS MIDDLETON — confesses to have done duty in a chapel of ease belonging to *Cheveley*, not being in holy Orders, three years before he entered of the University, but not since. That he was discarded by his father for being connected with the methodists.—That he had been refused Orders by the Bishop of *Hereford*, —said that he had written a letter to the Bishop acknowledging his Fault, and recanting his errors—That he was now in hopes of being reconciled to his father—That he had been maintained by his friends, but did not explain who those friends were — Accused that he was deficient in learning—that he was attached to Mr. *Haweis*, who had boasted that THEY should be able to get him into Orders.  
That

That he holds that faith without works is the sole condition of salvation—that the immediate impulse of the spirit is to be waited for—that he denies all necessity of works—that he had taken frequent occasion to perplex and vex his Tutor—Part of this charge, especially concerning his tenets, he denied, tho' proved by the evidence of two gentlemen of the Hall.

BENJAMIN KAY. Confesses that he has been present at the meetings held in the house of Mrs. *Durbridge*, where he had heard extempore prayers frequently offered up by one *Hewett* a staymaker; that sometimes Mrs. *Durbridge* has read to them—Accused that he endeavoured to persuade a young man of *Magdalen-College*, who was sent into the country for having been tainted with calvinistical and methodistical principles, to leave his father—that he talked of their meeting with great opposition, meaning from the University—of this there was not sufficient evidence—that he holds, that the spirit of God works irresistibly—that once a child of God always a child of God—that he holds absolute election—that he had endeavoured to instil the same principles into others, and exhorted them to continue stedfastly in them against all opposition—Some of these tenets he seemed to deny, tho' it was fully proved by the evidence of Mr. *Welling*, commoner of the Hall.

THOMAS

THOMAS GROVE—Accused that he had preached to a mixed assembly of people called methodists, not being in Orders, which he confessed, and likewise that he prayed extempore—that he could not fall down upon his knees, and worship God in the form of the church of *England*, though he thought it a good form; proved by the evidence of Mr. *Bromhead*.

BENJAMIN BLATCH. A gentleman, who has not had any school-learning, is not certain whether he shall pursue any profession—and therefore dismissed.

THIS, Sir, is the substance of what appeared to me material during the course of the examination, put down indeed in a hasty manner, as the time would permit, but with fidelity and without aggravation: and, tho' I had omitted some circumstances which occurred to the other assessors, yet I am conscious of having placed nothing to the account of the parties accused, but what was urged and proved against them, though the proof itself be not always mentioned; taking notice at the same time of whatever was urged by any of them, either in their defence, or extenuation of their crime. How little I have deserved the severe censure contained in your note p. 64. will appear from my minutes of Mr.

*Middle-*

<sup>a</sup> *Middleton's* examination; from which the world will be able to judge whether you, or I, have been guilty of putting down a false accusation, as true; and whether the <sup>b</sup> Spirit of truth, love, and candor influenced your heart, and guided your pen, when you wrote that malicious slander.

WHEN we met at the Vice-Chancellor's lodgings to review all that had passed at the examination, every circumstance recorded in the above minutes was thoroughly canvassed: some particulars not mentioned in them recollected; and the whole of the accusation, proof, and defence, duly weighed, and maturely considered: when we came to an unanimous determination; which, together with the reasons whereon it was founded, is fully expressed in the sentence pronounced by the Vice-Chancellor, of which the following is an exact copy.

a From the account Mr. *Middleton* gave of himself, the Vice-Chancellor and his Assessors imagined he had received a school-education, and was bred up with an intention to be sent to the University; but I have since received the following account of him, which I give you upon very good authority. “*Erasmus Middleton* was born at *Horncastle*, a market town in *Lincolnshire*, where he served an apprenticeship to his father, who “is a carpenter, and with whom he worked as a journeyman, “until discarded for neglect of business, the consequence of his “conversion to methodism.” — Had I pryed into Mr. *Middleton's* private concerns, as you represent me to have done, I should certainly have discovered this, and probably many other circumstances not to his advantage.

b P. 2.

*Oxford, March 11th, 1768:*

- I. It having appeared to me D. DURELL, Vice-Chancellor of the University of *Oxford*, and undoubted Visitor of *St. Edmund-Hall*, within the said University, upon due information and examination, that *James Matthews* of the said Hall, had been originally brought up to the trade of a weaver, and afterwards followed the low occupation of keeping a tap-house ; that, afterwards, having connected himself with known methodists, he did, without any the least proficiency in school knowledge, enter of *St. Edmund-Hall* aforesaid, with a design to get into holy Orders ; and that he still continues to be wholly illiterate, incapable of doing the statutable exercises of the Hall, and consequently more incapable of being qualified for holy Orders, for which he had lately offered himself a candidate. Moreover it having appeared by his own confession, that he had frequented illicit conventicles held in a private house in the city of *Oxford*. — Therefore I, D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of the Reverend THOMAS RANDOLPH, D. D. President of C. C. C. and *Margaret* Professor of Divinity in this University, of the Reverend THOMAS FOTHERGILL, D. D. Provost of *Queen's-College*, of the Reverend THOMAS NOWELL, D. D. Principal of *St. Mary-Hall*, and Public Orator, and of the Reverend FRANCIS ATTERBURY, M. A.
- Senior



Senior Proctor of this University, my several assessors regularly appointed on this occasion, do expel the said *James Matthews* from the said Hall, and do hereby pronounce him expelled.

II. It having also appeared to me that *Thomas Jones* of *St. Edmund-Hall* had been brought up to the trade of a barber, which occupation he had followed very lately ; that he had made but a small proficiency in learning, and was incapable of performing the statutable exercises of the said Hall : and moreover, it having appeared by his own confession, that he had frequented illicit conventicles in a private house in this town, and that he had himself held an assembly for public worship at *Wheat-Aston* ; in which he himself, though not in holy Orders, had publicly expounded the Scriptures to a mixed congregation, and offered up extempore prayers. — Therefore I, D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of each and every of my assessors, the reverend persons afore-named, do expel the said *Thomas Jones*, from the said Hall ; and hereby pronounce him also expelled.

III. It having also appeared to me that *Joseph Shipman* of *St. Edmund-Hall* aforesaid had been a draper ; was very illiterate, and incapable of performing the statutable exercises of the said Hall. Moreover, it having appeared by his own confession,

feſſion, that he had expounded publicly, though not in holy Orders, the holy Scriptures to a mixed congregation, and offered up extempore prayers.

—Therefore I, D. DURELL, by virtue of my viſitatorial power, and with the advice and opinion of each and every one of my aſſeſſors, the reverend perſons afore-named, do expel the ſaid *Joſeph Shipman* from the ſaid Hall; and hereby pronounce him alſo expelled:

IV. IT having alſo appeared to me, that *Erasmus Middleton* of St. *Edmund-Hall* aforeſaid, by his own confeſſion, had formerly officiated in the chapel of eaſe belonging to the pariſh of *Chevely* in the county of *Berks*, not being in holy Orders; that he had been rejected from holy Orders by the Biſhop of *Hereford* for the ſaid offence; that he was diſcarded by his father for being connected with the people called *Methodiſts*; and that he ſtill lies under his father's diſpleaſure for the ſame. Moreover, it having appeared by credible witneſſes, that he is ſtill connected with the ſaid people, and profeſſes their doctrines. viz. that Faith without works is the ſole condition of ſalvation; that there is no neceſſity of works—that the immediate impulse of the Spirit is to be waited for. — Therefore I, D. DURELL, by virtue of my viſitatorial power, and with the advice and opinion of each and every one of my aſſeſſors, the reverend perſons afore-mentioned, do expel the ſaid *Erasmus Middleton*

*dleton* from the said Hall, and hereby pronounce him also expelled.

V. IT having also appeared to me that *Benjamin Kay* of the said Hall, by his own confession, had frequented illicit conventicles in a private house in this town; where he had heard extempore prayers frequently offered up by one *Hewett*, a staymaker. Moreover, it having been proved by sufficient evidence that he held methodistical principles; viz. the doctrine of absolute election; that the Spirit of God works irresistibly; that once a child of God always a child of God: that he had endeavoured to instil the same principles into others, and exhorted them to continue stedfastly in them against all opposition.—Therefore I, D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of each and every one of my assessors, the reverend persons before-mentioned, do expel the said *Benjamin Kay* from the said Hall, and hereby pronounce him also expelled.

VI. IT having also appeared to me that *Thomas Grove*, of St. *Edmund-Hall* aforesaid, tho' not in holy Orders, had, by his own confession, lately preached to an assembly of people called *Methodists* in a barn, and had offered up extempore prayers in that congregation.—Therefore I, D. DURELL, by virtue of my visitatorial power, and with the advice and opinion of  
of

of each and every one of my assessors, the reverend persons before-named, do expel the said *Thomas Grove* from the said Hall, and hereby pronounce him also expelled.

SUCH, Sir, was the sentence, which you represent to be the most cruel and unjust that ever was passed; and such the reasons on which it was founded. I shall not stay to make any general observations on it; but hasten to answer the particular objections you have urged against it, article by article.

BUT before I proceed, I cannot help observing that under a pretence of <sup>a</sup> greater method and perspicuity you have inverted the order of the charge, even as it stands in your own articles of accusation. The order in which it stood on the examination, and which is most natural, was this—Ist, the accusation of some of them being brought up to trade; which would have had no weight, had it not been connected with the second—viz. that they were totally illiterate, and incapable of performing the statutable exercises of the University, and their Hall—then followed the third—viz. that they had frequented illicit conventicles, in which they had preached, and prayed extempore; and that one of them had officiated as a minister in holy Orders,

though a layman ;—the 4th was, that they held and maintained tenets contrary to the doctrine of the church of *England* ; however that I may not be obliged to turn over your book backwards and forwards to reduce it to regularity and method, I shall take it as it stands, and attend you page by page, as nearly as I can, through the whole labyrinth of your work.

<sup>a</sup> THE first charge you consider is that of attending illicit conventicles. To ascertain what is a conventicle you quote *Jacob's* law dictionary, but with great partiality, and want of fidelity ; you adopt only what may best serve your turn, leaving out what makes against you, though immediately connected with what you quote : thus you drop the definition of a conventicle, which is “ a private assembly for “ the exercise of religion,” but take the words immediately following it ; and here you stop ; paying no regard to Mr. *Jacob's* quotation from 22 *Car. II.* which declares what conventicles are illegal. Nor are you more faithful in quoting that act of parliament ; you give us the preamble, but conceal the part, which alone relates to the point in question, where it is enacted that, if any person above the age of sixteen shall be present at any assembly, conventicle, or meeting, under colour or pretence of any exercise of religion in other manner than according to the liturgy and practice of the church of *England*, at which conventicle there shall be



five persons or more assembled together over and besides those of the same household, if it be a house where there is a family inhabiting; or if it be in a house, or field, or place where there is no family inhabiting, then, when any five persons or more are so assembled, every one shall be subject to the penalty of five shillings for the first offence, and ten shillings for the second.

SECT. 3. Every person, who shall take upon him to preach or teach in any such meeting, assembly, or conventicle, shall forfeit twenty pounds for the first offence, and forty pounds for the second.

SECT. 4. If any person shall suffer any such conventicle, assembly, or unlawful meeting, as afore-said, to be held in his house, out-house, barn, yard, or back-side, he shall forfeit twenty pounds.

THIS act, as the author of the remarks upon Mr. *Whitefield's* letter observes, is indeed in some degree altered by the toleration-act; by which some conventicles are permitted under certain restrictions; but all other conventicles, which come not under the description given of such as are thereby permitted, are still continued to be forbidden by the 22 *Car. II.*

THUS sect. 19. No congregation, or assembly for religious worship shall be permitted or allowed by this act, until such place of meeting shall be certified to the Bishop of the diocese, or Arch-deacon

of the arch-deaconry, or to the Justices of the peace at their general quarter-sessions for the county, city, or place, in which such meetings shall be held and registered in the said Bishop's or Arch-deacon's court, or recorded at the said general quarter-sessions of the peace. Hence all conventicles, assemblies, or meetings, as described in 22 *Car.* II. cap. 1: and not registered or recorded according to the toleration-act, are illicit and prohibited. The meetings therefore which these gentlemen attended were certainly conventicles, being "private assemblies for the exercise of religion;" and they were illicit conventicles, "there being more than five persons assembled there, besides those of the same household." Nor does the law require proof of any dangerous practices carried on at such meetings; it provides a speedy remedy against the dangers, which may possibly, and will probably, arise from such meetings; and forbids them, because sectaries have, or may, at such meetings, contrive insurrections.

Nor being acquainted with the <sup>a</sup> *Kentish* story, to which you appeal as decisive in this point, I cannot contradict you with regard to the fact itself, but have great reason to suppose it did not turn on that hinge, on which you rest it. The conventicle might be illicit, and yet the Justice of peace become liable to punishment for having taken unwarrantable and illegal measures to suppress it; he might therefore be glad to compound matters, and make them up

in the manner you relate; a case which, I apprehend, frequently happens. And as to the <sup>a</sup> religious societies in Queen *Anne's* time; if they were composed of Lords spiritual and temporal, &c. I will take upon me to pronounce that they did not permit laymen, barbers, weavers, staymakers, &c. to pray extempore, or to preach, and expound the scriptures to them — But that members of the church of *England* may be, and actually have been, censured for frequenting illicit conventicles is very evident from Queen *Elizabeth's* circular letter to the Bishops throughout *England*; in which your meetings are exactly described, and the pernicious tendency of them fully set forth — The following is a copy of it, taken from *Strype's* life of Archbishop *Grindal* — Appendix, P. 85.

THE Queen to the Bishops throughout  
*England* for the suppressing the exercise  
called PROPHESYING, &c.

RIGHT Reverend Father in God, we greet you well. We hear to our great grief, that in sundry parts of our realm there are no small number of persons presuming to be teachers and preachers of the church (though neither lawfully thereunto called, nor yet fit for the same) which, contrary to our laws established for the public divine service of Almighty God, and the administration of his holy

sacraments within this church of *England*, do daily devise, imagine, propound and put in execution sundry new rites and forms in the church, as well by their unordinate preaching, reading, and ministering the sacraments, as by procuring unlawfully of assemblies, and great number of our people out of their ordinary parishes, and from places far distant (and that also some of our subjects of good calling, tho' therein not well advised) to be hearers of their disputations, and new devised opinions upon points of divinity, far unmeet for vulgar people: which manner of innovation, they in some places term PROPHESYINGS, and in some other places EXERCISES. By which manner of assemblies great numbers of our people, especially the vulgar sort (meet to be otherwise occupied with honest labour for their living) are brought to idleness, and seduced; and in manner schismatically divided among themselves into variety of dangerous opinions, not only in towns and parishes, but even in some families, and manifestly thereby encouraged to the violation of our laws, and to the breach of common order, and finally to the offence of all our quiet subjects, that desire to live, and serve God, according to the uniform orders established in the church: whereof the sequel cannot but be dangerous to be suffered.

WHEREFORE considering it should be the duty of the Bishops, being the principal ordinary officers in the church of God, as you are one, to see these disorders

disorders against the honour of God, and quietness of the church, reformed; and that we see that by the encrease of these, through sufferance, great danger may ensue, even to the decay of christian faith, whereof we are by God appointed the defender; beside the other great inconveniences, to the disturbance of our peaceable government: we therefore according to the authority we have, do charge and command you, as the bishop of that diocese, with all manner of diligence, to take order through your diocese, as well in places exempt as otherwise, that no manner of public and divine service, nor other form of administration of the holy sacraments, nor any other rites and ceremonies, be in any sort used in the church, but directly according to the orders established by our laws: neither that any manner of person be suffered within your diocese to preach, teach, read, or exercise any function in the church, but such as shall be lawfully approved and licensed, as persons able for their knowledge, and conformable to the ministry in the rites and ceremonies of this church of *England*. And where there shall not be sufficient able persons for learning in any cures to preach and instruct your cures as were requisite, there shall you limit the curates to read the public homilies, according to the injunctions heretofore by us given for like cases.

AND furthermore, considering for the great abuses that have been in sundry places of our realm,  
by



by reason of the aforesaid assemblies called EXERCISES ; and for that the same are not, nor have not, been appointed nor warranted by us, or by our laws, we will, and straitly charge you, that you do cause the same forthwith to cease, and not to be used : but if any shall attempt, or continue, or renew the same, we will you not only to commit them unto prison, as maintainers of disorders, but also to advise us, or our council, of the names and qualities of them, and of their maintainers and abettors : that thereupon, for better example, their punishment may be made more sharp for their reformation.

AND in these things we charge you to be careful and vigilant, as by your negligence, if we should hear of any person attempting to offend in the premisses without your correction, or information to us, we be not forced to make some example in reforming of you according to your deserts.

Given under our signet at our manor of *Greenwich*, the 7<sup>th</sup> day of *May* 1577, in the xix<sup>th</sup> year of our reign<sup>a</sup>.

<sup>a</sup> I quoted the above letter merely to prove that members of the CHURCH OF ENGLAND have been censured for frequenting illicit conventicles, and therefore had no occasion to take notice of Archbishop *Grindal's* answer ; in which however, he assures her Majesty, that “ No man may speak in those exercises unless he be first allowed by the Bishop, with this PROVISIO, that  
“ no

You next appeal to the canons of the church ; or rather having put your own construction on one of them, you infer in general that “ from their “ <sup>a</sup> authority likewise it is most clear that there is “ no prohibition laid on any members of the church “ of *England* FOR meeting together for religious “ purposes, (I quote your own words though they “ are not very grammatical) provided such meeting tend not to the impeaching or depraving the “ doctrine of the church of *England*, the book of “ common prayer, the public peace, nor any part “ of the government and discipline established in “ the church.” Supposing this to be the case, I believe the meetings which these men frequented, and in which some of them officiated, will justly come under the above description, and manifestly

“ no LAYMAN be suffered to speak at any time.” And yet those meetings, so circumstanced, were prohibited, as being a violation of our laws and a breach of common order. What then would the Queen have thought, or what must we think, of YOUR meetings, in which the most ignorant mechanics are both speakers and teachers ? Your description of Queen *Elizabeth*’s religious character, representing her to be little better than a roman catholic, and making her “ zeal for the reformation “ only subservient to the temporal interests of the state, in order “ to establish her own supremacy instead of the Pope’s,” does great honour, to be sure, to the memory of that Princess, who suffered imprisonment, and was in truth almost a martyr for the reformation.

<sup>a</sup> P. 13.

tended

tended to the impeaching and depraving the doctrine of the church of *England*, the book of common prayer, and the government and discipline of the church.

BUT is this the only canon of the church which relates to the point in question? does not the 71st canon forbid even ministers to preach, or administer the holy communion, in any private house, except it be in times of necessity; upon pain of suspension for the first offence, and excommunication for the second? Laymen therefore are *a fortiori* prohibited from presuming to do either. Nor <sup>a</sup> are all MINISTERS permitted even to expound any scripture or matter of doctrine, in their own cure, or elsewhere; but such only as have been examined and approved by the Bishop of the diocese, or licensed. Will you now say that these meetings in private houses, in which not only ministers, but illiterate laymen take upon them to preach, and expound the scriptures, are not prohibited by, or that the persons guilty of such presumption do not offend against, the canons of the church? And if they offend against the canons of the church, they certainly incur the penalty of the statutes of the University; which forbid all persons to frequent illicit conventicles under pain of expulsion; and call all such conventicles illicit, in which men meet either publicly or privately in a way not allowed by the

statutes of the realm, or the canons of the church, or the rules of the University; they are prohibited by the two former, and consequently must be a violation of the latter. Besides, these young men, had they been capable of construing the University statutes, which they had sworn to observe, must have known that all scholars are forbidden to frequent the houses of townsmen, and consequently that meetings held at such houses are not allowed by the rules of the University. And surely in this place there can be no occasion or pretence for such religious meetings: there are prayers here in every chapel twice a day; there are sermons at the University church twice every Sunday, and once every holiday; besides other occasional sermons. If this were not sufficient, those pious gentlemen might have joined together in prayer within their own halls, or colleges. But to hold such meetings in private houses in the town was directly contrary to the discipline and rules of the University, to the canons of the church, and the statutes of the realm; I may add, to the articles likewise; which, at their admission into the University, they subscribed to. The 23d article expressly declares, that it is not lawful for any man to take upon himself the office of preaching, before he is lawfully called.—“<sup>a</sup> But  
 “ was it the design of the legislature to prohibit all  
 “ members of the church from joining together in  
 “ prayer for the welfare of the church, unless it

<sup>a</sup> P. 14.

“ were

“ were within the consecrated walls ? ” — was this all that was done ? was there not expounding ? were there not extempore prayers offered up ? and that by persons unauthorized to do either. “ <sup>b</sup> But “ if upon any occasion there happened to be half “ a dozen guests or strangers present at the stated “ family-worship in a house ” — was then the presence of these guests only accidental, or once upon an occasion ? I am well acquainted with the nature of these meetings in general, and the numbers which, deserting their own parish church, flock together from all parts of the neighbourhood to attend them ; I have frequently been an eye witness of the vain self-sufficiency of these gifted teachers, and of the ignorant zeal, and stupid admiration of their hearers : I cannot therefore be imposed upon by your representation of them. Yet supposing there were only five thus present, it is contrary to the express words of the act of Parliament cited by you ; and which, one would have thought, must have stared you in the face, as they follow immediately after those you have quoted. Strange it is indeed that undergraduates in the University, greatly deficient in learning and abilities, without regular orders, or mission, should think themselves qualified, or authorized, to expound the scriptures in a mixt congregation, and to offer up extempore prayers for, and in the name of, such congregation : and still more strange it is that a silly wo-



man, or illiterate staymaker, should presume to do this; and that these gentlemen should, by their attendance at those meetings, uphold and encourage such presumption. Nay, one of them was convicted of officiating, tho' not in orders, as a curate in a country parish church: this indeed you allow to have been a " <sup>a</sup> very high indiscretion; tho' you " must believe that his motive was good;" that is, you are resolved to believe nothing bad of him, tho' ever so true, and every thing good, however false. But why must his motive be good? " <sup>b</sup> be- " cause, say you, he could have no temporal in- " terest in what he did" — that is more than I know, or you can be certain of—But might not his motive be pride, arrogance, self-conceit, presumption? and call you these motives good? you urge likewise that this " <sup>c</sup> was before he was a member " of the University, and that he had behaved ever " since with the greatest regularity," Had this daring impiety been known before his admission, the Vice-Chancellor would not have permitted him to become a member of the University; as soon as it was known, it was a sufficient reason to remove him. An indiscretion is surely a very mild term for a high offence against the laws both of God and his country, the sin of *Korah*, *Dathan*, and *Abiram*. Nor did it appear that he had behaved ever since with the greatest regularity, but just the contrary.

<sup>a</sup> P. 23.<sup>b</sup> Ibid.<sup>c</sup> P. 24.

THREE others were also convicted of preaching, or expounding, as they call it, in congregations in the country. I wonder how they could think themselves called or qualified so to do, unless they had the gift of immediate and extraordinary inspiration; and this you seem to think they had, as you compare their case with that of Christ and his Apostles. But if this were really the case, what business had they here? They had no occasion to come to the University for instruction or degrees, or to apply for orders. They were mispending their time, not standing in need of any qualification, they could be supposed to acquire here—But this point will be more fully considered in its proper place. The other two confessed that they had frequented these meetings—All of them had therefore incurred the penalty of expulsion under this first charge.

You say in their defence, “<sup>a</sup> that they did  
 “ abstain from these meetings, as soon as ever  
 “ they were told that they were contrary to the will  
 “ of those, who had the authority over them in the  
 “ University, and that not one of them had been  
 “ present at any such meetings for some months be-  
 “ fore their expulsion: but all declared it was  
 “ their determination not to attend them again”—  
 But how does this declaration agree with their pre-

sent behaviour? was it not a mere jesuitical one, made only to serve their turn at that time? but not answering their purpose then, they have ever since totally disregarded it, and acted in open violation of it. For (I assert it on very good authority) they are now, and have been for some time, preaching, and expounding, and holding these meetings up and down the country, to the reproach of their conduct, but to the full justification of the Vice-Chancellor's sentence — A sentence which you call most cruel and ignominious; and tell us that “<sup>a</sup> only one example can be produced within “ these hundred years of so public an infliction of a “ like punishment” — I have already refuted this assertion; and could give you many instances of the like punishment, did I think it consistent with charity to rip up private characters, and again expose those who have already suffered for, and, I hope, long ago repented of their crimes. But I must take the liberty to tell you that you have greatly misrepresented the fact you allude to. If you mean Mr. — of *H—f—d C* — it is notorious that he was expelled the University by a public act of convocation — If you allude to an affair which happened forty years ago at *A—d—n*, wherein some persons of *M—d—n C* — were concerned; the persons guilty of that act of impiety, tho’ not such as you represent it, were likewise expelled, and the sentence of their expulsion now stands recorded

on the college register, expressed in terms of the greatest abhorrence.—But you relate nothing upon hearsay —

THE next charge against these persons, in the order in which you place it, was, that three of them were bred to trades. You allow the charge; but <sup>a</sup> plead that *St. Paul* was a tent-maker; that *David* was called from the sheepfold; that *Amos* was an herdsman, our Lord himself a carpenter, and his Apostles fishermen — What trifling is this? when you will shew that these men have the same divine mission, which the prophets and apostles had, and bring the same proof of it from the gift of miracles and prophecy, then we will allow them to do, as the prophets and apostles did. But <sup>b</sup> several worthy prelates were bred to trades: it may be so. Some persons have been sent to school, and their parents not being able to maintain them at the University, have been afterwards put out to trades: but having imbibed a relish for learning, and having in consequence a dislike for the business of trade, they have met with friends, who have supported them here. Others have been originally bred to trades, but discovering a genius for learning, they have been sent to school, and, after a proper education there, have entered themselves in the University; and some of these persons have become afterwards eminent in the learned professions.

a P. 18.

b P. 19.

But

But as you have had the confidence to shelter the illiberal education and low ignorance of these men under the sanction of a very learned, and very venerable character, I beg leave to contradict your account of that eminent prelate's education upon the best authority, which is, his own. That dignitary, by whose death the church of *England* is deprived of her greatest ornament, and best support, being justly offended at the liberty you have taken with him, drew up with his own hand the following account of the manner in which he was educated, before he became a member of the University: which he desired might be here inserted in answer to your misrepresentation of it.—His words are these; “Whereas it is asserted in a pamphlet entitled *Pietas Oxoniensis*, p. 19. that a very great dignitary in the church was educated in the profession of a man midwife among the dissenters: the real fact is this, that the person supposed to be meant was educated first in a public grammar-school, then for five or six years in dissenting Academies, then for two years pursued his studies privately; then in the year 1716, and not before, he applied himself to the study of physic, which he continued till near the middle of 1720, and not longer; that, during this time, among many other courses of lectures, he attended (at *Paris* only) one in midwifery; but that he never professed, nor practised, nor intended to practise that, or any other branch of surgery, nor ever acted as a physician, otherwise than occasionally among the

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“poorest



“poorest of his Parishioners.” This is the account that great prelate gives of himself. I think it necessary to add, that he was admitted a gentleman commoner of *Exeter* college in *April* 1721, being then <sup>a</sup> twenty years old; and had the degree of Bachelor of Arts conferred on him in the act term following, in consequence of the studies he had pursued, and the progress he had made in literary accomplishments. The letter, by which the Chancellor expressed his assent to that favour, contains a very remarkable circumstance, which ought not to be omitted, and upon which the petition was founded. It is this, “that, contrary to his own inclinations, he was sent by his guardian to the University of *Leyden*, where he proceeded regularly to the degree of Doctor of Physic, as appeared by the printed exercise which he performed on that occasion.” His character from this time became too well known in the learned world to need any farther account of it here.

NOR are you more happy in the other instances, by which you would countenance the ignorance of these men. The great cardinal *Wolsey*, of whatever quality or occupation his father might have

<sup>a</sup> So it stands in the matriculation book, on the authority of which I inserted it; “Tho: Secker 20. Tho: fil. de Sibthorp in Com: Nottingham: gen: fil.” — But upon calculation it appears to have been a mistake, and should, instead of 20, be 28. Your insinuation that I made the mistake on purpose to mislead the reader is very unjust, for, to prevent his being misled, I inserted it among the errata as soon as I discovered it.

been;

been, (though it appears by his will that he was a man of no mean circumstances) was bred up from his infancy to learning, in which he made so rapid a progress, that he took the degree of Bachelor of Arts in this University when he was only 14 years of age; and was at that time distinguished for his abilities in every branch of literature. Supposing then that his father was a butcher, will that justify your assertion that the son was bred up in a butcher's shop? unless you mean that every son must be of the same occupation as his father.

BISHOP *Maddox* likewise was from a child bred up at a regular grammar school: but having the misfortune to lose his father, he fell into the hands of friends who were dissenters, and were therefore unwilling that he should be ordained according to the rites of the Church of *England*; while he on the other hand was old enough to declare against taking Orders in their Church: They therefore put him to a pastry-cook upon trial, but before he was bound apprentice, the master came to his relations, and told them that the boy was not fit for his trade, and was sure he would never make any thing of it, that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that they should take him away, and send him back to school to follow the bent of his inclination. This was accordingly done, and from school he went to *Edinburgh*, and on his return was entered of *Queen's*

College. I need not inform you what figure he made in life.

You may depend upon the truth of the above relation ; which is given by a very eminent Person, who received it from the bishop's own mouth.

THE late Proctor was educated on the foundation at *Westminster*, and from thence elected a Student of *Christ Church* : after several year's residence in the University he served his country for some short time, not in the army, but in a county militia.—To what purpose then have you introduced any of these instances ? how different is the case of every one of them from that of the persons removed from hence by the Vice-Chancellor ? when they left their trades, they did not go to any regular school, but were sent to the house of some private clergyman, where they might possibly imbibe the principles of methodism, and a contempt for human knowledge, but appeared to have made no proficiency in the languages, or any part of learning. Nay, one of them, tho' totally illiterate, was assistant to one of those clergymen ; from whence we may fairly conclude what sort of learning was cultivated under his tuition. Their being bred to trades therefore was not charged upon them as a crime, nor would it have been made any objection at all, if they had appeared to have made a proper proficiency in learning, but  
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the contrary appeared most plainly. Which is the third charge you consider.

You affect to laugh at this charge as full of absurdity — “<sup>a</sup> if they were backward in their studies, was not this the best reason in the world why they should be suffered to pursue them? Would <sup>b</sup> you drive a man from the seat of learning and knowledge, because he is yet deficient in the knowledge of the languages?” If this be just reasoning, then the most ignorant persons are the most proper to become members of the University; then ought our Colleges and Halls to be filled with mechanics and plowmen. Surely some qualifications of school learning are necessary in those who have any reason to expect improvement here. The sphere of the University, especially in its present state, is rather the sciences than the first elements of learning. Can it be expected that persons whose early years have been engaged in the pursuit of such employments, as suppose a total inattention to study, should, when they arrive to the state of manhood (which was the case of these men) be qualified for a learned profession, or capable of receiving academical knowledge? Such knowledge, to borrow the ingenious metaphor which you have adopted from a news paper, was too strong meat for such weak stomachs. If a person can neither construe the statutes, which are his rule of action, nor perform the exercises re-

<sup>a</sup> P. 19.

<sup>b</sup> P. 20.

quired both in the University, and in every College and Hall, he is not likely to improve much here: Such an ignorant person is not fit to be admitted here, nor is it any injury to remove him from hence. And it is more especially necessary so to do, if it shall appear that he entertains hopes by this means to thrust himself into the ministry.

BUT “<sup>a</sup> can their tutor,” say you, “deny that they had made considerable progress in their learning, since they entered at the Hall?” Yes, he can, and did deny it: that was part of his charge against them, and their examination shewed that they had made no such progress. But you seem to think their <sup>b</sup> “literary abilities were not put to a proper trial.” Their examination was very easy; they were only required to construe the *Greek* testament, and the statutes of the University; and could do neither. They were allowed all the time to recollect themselves, and to consider the passages proposed to them, that they could desire. If they “<sup>c</sup> were under much confusion and discomposure in such a public place,” why did they not desire a more private examination? This the Vice-Chancellor and his Assessors would have readily consented to, but none of them made any such application. But they did not appear to be under the least confusion or discomposure — they had been used to speak before much larger assemblies, and it was observed that they did not want confidence

<sup>a</sup> P. 20.

<sup>b</sup> Ibid.

<sup>c</sup> Ibid.



on this occasion. <sup>a</sup> “ But there were very many  
 “ persons of the Hall, equally, if not more defi-  
 “ cient.” I hope not. There was only one person  
 more accused; who confessing his ignorance, de-  
 clined all examination; but as he was represented  
 to be a man of fortune, and declared that he was  
 not designed for holy orders, the Vice-Chancellor  
 did not think fit to remove him for this reason  
 only, though he was supposed to be one of the  
<sup>b</sup> righteous over-much, as you express it. If there  
 were any others equally illiterate, they ought to  
 have been particularly accused, and application  
 made to the Visitor for their removal: I am satis-  
 fied he would have been ready to hear and redress  
 such complaint. He was at that time examining  
 into the articles of accusation brought against par-  
 ticular members of that society by Mr. *Higson*, he  
 could not therefore with propriety proceed to any  
 other matter of grievance not alleged in those  
 articles; but the Principal, who desired that others  
 might be examined, was requested, if he had mat-  
 ter of complaint against any of his members, to ex-  
 hibit it, and the Vice-Chancellor would appoint a  
 day for hearing it: but <sup>c</sup> he declined the proposal.

<sup>a</sup> P. 20.

<sup>b</sup> P. 21.

<sup>c</sup> Notwithstanding what is here urged, you still persist in  
 your abuse of the Vice-Chancellor for not having proceeded  
 against others, who you tell us, were equally, if not more, illi-  
 terate than the expelled members, and had no religion. If this  
 account be true, such a Society, made up of ignorance, enthu-  
 siasm, and infidelity, I must say, was a disgrace to the Uni-  
 versity;

Besides, I apprehend, he might himself remove any members from his society, whom he conceived to be a disgrace to it; and if the <sup>a</sup> Tutor had introduced any such illiterate pupils into the Hall, in which case I should think him very culpable (tho' he could not have done this without the consent of the Principal) it was in the Principal's option whether they should continue there, and be permitted "just to keep their terms, and get into orders," to the disgrace of the Church and the University.

BUT the truth is, you, if you are consistent with your own principles, think no one disqualified to become or continue a member of the University on account of <sup>b</sup> age, ignorance, or former occupation; you exclaim loudly against such removals. The proceedings in this case have been called tyranny and persecution; the Vice-Chancellor and his assessors have been compared to *Bonner* and the popish persecutors. You call it "the most severe punish-

ment; and the Principal ought in duty to have removed all such from his Hall. But had the Vice-Chancellor made a general visitation of the Hall, when articles of accusation had been exhibited only against some of its members, you would have been the first to accuse him of officiousness and tyranny, and the Principal, who would himself have been included in such a visitation, might have had reason to complain. But whatever were the Principal's motives for not proceeding, when thus publicly called upon, against those illiterate, and irreligious members of his society, his refusal cannot without great injustice, be charged to the Vice-Chancellor as the effect of partiality in him.

<sup>a</sup> P. 21.

<sup>b</sup> Ibid.

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“ ment an University can inflict ; a cruel ignomi-  
 “ ous sentence ; turning them out to starve ; a  
 “ punishment which may reduce them to the very  
 “ want of bread, and cast a lasting stigma upon their  
 “ names and characters.” Happy these gentlemen,  
 to find so eloquent and zealous an advocate ! But  
 where after all was the great injury done them ?  
 they were deprived of neither liberty, property, nor  
 life ; they were of no foundation, nor had any free-  
 hold in the University, but were mispending both  
 their money and their time. Nor had they any  
 character to lose ; if henceforth they are known to  
 be illiterate, that could only be a reproach to  
 them while they assumed the character of gowns-  
 men ; but can be none, while they act in their  
 own proper one of weaver, barber, or tapster.  
 The Vice-Chancellor had as much right and reason  
 to remove them from the University, as a school-  
 master has to remove scholars from his school, who  
 are incapable of making any proficiency there.  
 They were not qualified to improve in academical  
 studies, nor capable of performing the exercises of  
 the University and the Hall. It was therefore no  
 injury (I repeat it again) but rather a kindness to  
 send them from a place, where they were mis-em-  
 ploying their time, and abusing the ill-placed  
 kindness of their friends, who supported them here  
 in idleness, that they might follow their respective  
 trades elsewhere, and get their livelihood in an  
 honest, and reputable manner. Mr. F—s makes  
 a good perriwig ; he need not starve, he may get  
 his

his bread by his proper profession. Mr. *M—s* and Mr. *S—n* may maintain themselves and serve their country better at the loom, or at the tap, or behind the counter, than they were likely to do in the pulpit — tractent fabrilia fabri. — The last gentleman, we were assured from his mistress, bore a very good character, and behaved with diligence and fidelity in her service, till he was seduced by the Methodists; when idleness succeeded to diligence, and negligence took the place of fidelity; let him return to her service, and by a faithful discharge of his duty recover his lost reputation.

If these gentlemen have by our sentence been debarred from entering into the ministry, this is also no injury, but rather a kindness to them, as well as a service done to the public. They are prevented from exposing themselves, and misleading others. I beg leave to recommend to their serious perusal the excellent sermon of Bishop *Bull*, concerning the great difficulty and danger of the priestly office. “ How horrible (says that worthy prelate) “ is the confidence, or rather impudence of those “ mechanics, that have leapt from the shop-board, or “ the plough, into the pulpit, and thus, per saltum, “ by a prodigious leap commenced teachers! what “ shall we say to these mountebanks in the Church, “ these empirics in theology? I can only say this, “ I can never sufficiently admire either their bold- “ ness in adventuring to be teachers, or the child- “ ish folly and simplicity of those that give them-  
“ selves

“ selves up to be their disciples. ’Tis a miracle  
 “ that any such person should dare to preach, or,  
 “ if he do, that any man in his right wits should  
 “ vouchsafe to hear him.” — If Mr. *Higson* has in-  
 troduced <sup>a</sup> others of the same stamp, the above re-  
 flection will be equally worthy of their attention.

AND here, sir, it will be proper to introduce Mr. *Welling*, who, you tell us, had asserted, as appeared upon the trial, that “ whosoever believeth the miracles of our Saviour, or of *Moses* must be a knave or a fool ; and is well known in the Hall by the name of the Infidel <sup>b</sup>.” If this were his known character, why was he permitted to continue a member of a society devoted to religious education ? why was he not expelled from it ? — When this circumstance was mentioned by way of recrimination, we applied to the Principal for the truth of it, and desired that he might be formally proceeded against. The Principal, so far from supporting the charge, declared that he had no objection to Mr. *Welling*’s character, nor had ever heard any ill of him. However the Vice-Chancellor and his assessors thought a charge of this nature, which they held in much greater detestation than you would represent them to do, ought to be thoroughly examined into ; he therefore ordered the two gentlemen, to whose testimony Mr. *Kay* appealed in support of it, viz. Mr. *Wrighte* and M. *Brown*, to attend him. He took their depositions upon oath,

<sup>a</sup> P. 21.

<sup>b</sup> P. 22.



and the whole of their evidence is contained in the following affidavits.

*Oxford*, } The information of WILLIAM WRIGHT, gentleman commoner of *St. Edmund-Hall* in the University of *Oxford*, taken on oath before me, DAVID DURELL, Doctor in Divinity, Vice-Chancellor, and one of his Majesty's justices of the peace in and for the said University, this twelfth day of March, 1768 ;

WHO saith that on last *St. John's* day the baptist, (viz. the 24th of June, 1767,) he this informant was walking in *New College* gardens, and was there joined by *John Welling* and *Erasmus Middleton*, commoners of *Edmund-Hall* aforesaid, when he the said *Wright* perceiving the said *Welling* to be concerned in liquor, took occasion to expostulate with him thereon : a dispute then arose between the said *Welling* and *Middleton* concerning some points in religion, the particulars of which he this informant does not recollect, only that the miracles of *Moses* were introduced in the dispute ; when the said *Welling* addressing himself to the said *Middleton*, used some such expression as the following, “ What, fool, do you believe in the miracles of *Moses* ? ” or words to that effect, upon which he the said informant reproved him severely, and threatened him much. That night, or the next day, the said *Welling* came to ask



before me, DAVID DURELL, Doctor in Divinity, Vice-Chancellor of the University, and one of his Majesty's justices of the peace in and for the said University, this twelfth day of March, 1768 ;

WHO saith, that in several conversations he has had with *John Welling*, commoner of the said Hall, on religious subjects, he has found that he the said *Welling* has used many free expressions, which he does not now remember, but which argued a suspicion of a disbelief of divine revelation : but upon a very particular enquiry, made at repeated times by the said informant, into the said *Welling's* real opinion of the truth of all the divine revelations, he the said *Welling* hath as often declared his unfeigned assent to all revealed truth contained in the holy scriptures.

THIS informant further saith, that he has no reason now to suspect that the said *Welling* dissembled, when he solemnly declared his real belief of the truth of divine revelations ; and does not suspect his being in the least disaffected to the doctrines or discipline of the Church of *England*.

WILLIAM BROWN.

Sworn before me on the  
day and year above-  
written

D. DURELL, Vice-Chancellor.

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THE Vice-Chancellor having taken these depositions, made enquiry after Mr. *Welling* : but was informed that he was gone out of town, and would not return till Easter term ; he desired directions to him, but the Principal knew not where to address him. The Vice-Chancellor then proceeded to lay the above affidavits before the Heads of Houses ; who were of opinion that they did not contain sufficient matter for a public citation, but advised that the party accused should, on his return to the University, be summoned before them to give an account of his principles, and make such satisfaction as should appear to them proper and sufficient. Accordingly he waited on the Vice-Chancellor on the 8th of May, and shewed him a letter from Mr. *Higson*, in answer to an application he had made for Testimonials for holy Orders : wherein Mr. *H.* declared that he had no objection to signing such testimonials, provided he was assured by the Vice-Chancellor that he had given satisfaction to the University in respect to the charge of infidelity, which had been brought against him. He protested that there was no real foundation for this charge, and was very desirous to give all possible assurances of his innocence. The Vice-Chancellor told him that he must appear the day following before the Heads of Houses. He attended accordingly ; and being called in, was acquainted with the heinous nature of the crime laid to his charge,

and

and underwent a very strict examination with respect to his religious principles. He expressed great concern for having laid himself open to the suspicion of infidelity, and declared before the Meeting the substance of what is contained in the affidavit here annexed; which was read by him publicly in the Convocation House the next day, before the Members of Congregation there assembled, exactly as it is here printed, and not in latin, as you assert in the note p. 23d. This is another instance of your asserting nothing upon hear-say evidence.

WHEREAS it hath been alleged upon oath before the Reverend the Vice-Chancellor, against me JOHN WELLING, that on the 24th of June, 1767, in conversation with Mr. *Wrighte* and Mr. *Middleton* of *Edmund-Hall* in this University, I made use of certain expressions tending to disparage the truth of revelation; and in particular the miracles of *Moses*: I do hereby declare my unfeigned assent to, and belief of, divine revelation in general, and of the miracles wrought by *Moses* in particular: And I do aver that I was intoxicated in liquor (for which very criminal excess I am most sincerely sorry) when I uttered those expressions; and whereas by the use of those expressions I have given but too just occasion of scandal and offence to the Vice-Chancellor and members of the

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this University ; I do hereby ask pardon of them for the same ; and I do further most solemnly protest, that however unguarded I may have been in the use of those, or any expressions whatsoever concerning religion, they were not declarative of my real principles, in as much as those principles are, and ever have been, and I trust will ever continue to be, diametrically opposite to scepticism and infidelity, which from my heart I detest and abhor.

Witness my hand,

JOHN WELLING.

Sworn before me  
the ninth day of  
May, 1768.

D. DURELL, Vice-Chancellor.

WE whose names are underwritten, do certify that *John Welling* read the above declaration publicly in Congregation, this tenth day of May, 1768.

D. DURELL. Vice-Chancellor.

B. WHEELER, Senior Proctor.

E. WHITMORE, Junior Proctor.

LET me now ask you, what apology can you make to the Vice-Chancellor and Heads of Houses, whose characters you have aspersed, by a base insi-

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nuation that they prefer infidelity to methodism ? what atonement to the University, which is greatly injured by your unjust and uncharitable censures ? What answer to your own conscience, which must reproach you with having endeavoured to vilify the governors of this venerable seat of learning and piety, thereby weakening the hands of discipline, and wounding even religion herself ?

In your note p. 79. you give us a particular history of the birth, life, and conversation of Mr. *W*—. How you have been able to trace this poor foundling beggar-boy through the several dark windings and dirty channels, through which he waded to the University ; or how he ever got there by such arts, is a mystery to me. If your story be a true one, he is certainly a very detestable character, and not worthy to be a member of the University. But to what purpose have you introduced it here ? With what view have you raked into this filthy kennel ? His admission here under such circumstances can be no reflection on the Vice-Chancellor, who could not be supposed to be acquainted with them ; it can be no reflection on his Tutor, in whose absence he was entered ; who was quite unacquainted with his family and connections, who, and whence he was, and particularly made this an article of complaint. Neither can it reflect on those who signed his Testimonials for Orders, or on the Bishop, who ORDAINED HIM TO A CURE OF SOULS, unless you can suppose that

that they were previously acquainted with this dark side of his character ; which I am persuaded was entirely concealed from them, till you hung it out to public view ; whether in its proper colours or not, I leave himself to shew. This black story, which however I have good reason to believe is misrepresented, will indeed suggest one caution to the Heads of Colleges and Halls, viz. not to admit any one a member of their society, without enquiring into his family, his education, and morals. The Vice-Chancellor does this, as far as he prudently can, at the matriculation of every person : who gives an account of his age, quality, his father's name, and place of abode ; all which is registered in the matriculation-book, and supposed to be well known to the Governor or Tutor of the society into which he is entered.

IN your REPLY you are still more illiberal and abusive, for, laying aside all regard to truth and decency, you represent the Vice-Chancellor as “ admitting the evidence of one, who had been “ convicted of open blasphemy, infidelity and “ drunkenness” and “ consenting that a Testimony should be given him notwithstanding he “ had been thus convicted.” The character of that man, when he gave his evidence, was fair and unsuspected : The Principal had, some time before the visitation, in conversation with me spoken much in his commendation, and complained that Mr. *Higson* had used him ill, by demanding who this Mr.

*W—* was, where he came from, and who were his friends or relations. And after the examination the Principal was appealed to (as I have before observed) and then likewise declared that he had no objection to Mr. *Welling's* character, nor had ever heard any ill of him. Surely, sir, you do not consider where those arrows, which you aim at the Vice-Chancellor, must fall, and whom they must wound. But so that you wound —

Tros rutulufve fuat, nullo discrimine habebis.

I cannot help observing, that in tracing the above Mr. *W—* through his various scenes of life, you place him for some time “ in the family of a clergyman who was called a methodist, where he “ pretended to have a mighty zeal for religion.” This circumstance makes me less wonder at his subsequent conduct, as the folly of methodism naturally leads either to madness or infidelity.

I now proceed to the case of those gentlemen, who “<sup>a</sup> were suffered to take their names out of the “ book of *Edmund-Hall*, and to enter at *Magdalen-Hall*; which you represent to be done in order to “ cast a greater stigma and opprobrium on *Edmund-Hall*, and the worthy Principal of it; and this, “ after Mr. Vice-Chancellor had told Mr. *Grove*, “ and solemnly given his word to the Principal, “ that unless the expelled young men were received “ again into the University, none of the others

“ should have liberty to leave his Hall, and to enter elsewhere.—*Heu! prisca fides!*” Is it thus you defend the cause of violated truth, and injured innocence? Is this your love of candor? this your reverence for authority; such an accusation brought against the chief magistrate of the University ought at least to be well supported, and urged with modesty. But you were conscious your cause required other arts than these; to apply your own quotation a

Non tali auxilio, nec defensoribus istis  
Tempus eget. —

Bold assertion must supply the place of proof, and vehement exclamation give the air of truth to falsehood; which however, upon the slightest touch will return to her proper shape, and appear in her own deformity. The real fact is this; Mr. Grove, after his expulsion, applied to the Vice-Chancellor to be re-admitted into some College or Hall, on condition of his making a recantation of his errors, and giving security to the University for his future good behaviour. The Vice-Chancellor referred him to the Chancellor, to whom he presented a petition; which was again referred by the Chancellor to the Vice-Chancellor; who, to oblige Mr. Grove, fixed upon the first vacant hour in the next day after he received it, in order to deliberate with his assessors upon the subject of it. At the same time they took into their consideration another petition, which had been presented by three gentlemen of the same



Hall to the Chancellor, but was also referred to the Vice-Chancellor's determination. In regard to Mr. *Grove*, they were unanimous in their opinion that he ought not to be received again into the University : but with respect to the other petitioners, it was judged expedient that persuasion should be used to induce them to continue of the Hall, as the cause of their complaint had been removed by the late expulsion ; and indeed also thro' motives of tenderness to the Principal, that by their continuance there that House might recover its credit. But if the method here recommended should prove ineffectual, they all agreed that the Vice-Chancellor would then be obliged to call upon the Principal (as the statute directs) to shew cause why their petition should not be granted.

MR. *Grove* called upon the Vice-Chancellor that evening for an answer ; when he was told the Vice-Chancellor and his assessors could not consent to his being re-inflated ; and that the other gentlemen were not allowed for the present to leave the Hall. This was all that passed between them. The beginning of the week following the Principal of *Edmund - Hall* called upon the Vice-Chancellor to desire him to recommend a Tutor for his Hall : at which time the Vice-Chancellor acquainted him with the substance of what had passed at the meeting on the Saturday preceding ; expressly adding that, if the gentlemen who had petitioned for leave to remove to another society, could not be prevailed

vailed on to continue of the Hall, he must expect to be called upon to give his reasons against their departure.

<sup>a</sup> THIS is the exact state of the case: and if the Vice-Chancellor's bare word will not be admitted, he is ready to confirm it upon oath. He has since called upon the Principal, and, in my presence, questioned him in relation to the charge brought against him on this head. The Principal's answer was, that he understood the determination of both the petitions had been final; and did not remember that any thing more was said on the subject: but absolutely cleared the Vice-Chancellor of having made any promise, or having intimated a single word of any condition, on which the supposed breach of promise is founded. You will, I hope, do him the justice to retract what you have said, and beg his pardon for the injury you have done him.

ANOTHER petition was some time after presented to the Vice-Chancellor by six members of *Edmund-Hall*, desiring his leave to quit it: This he laid before the Heads of Houses at that meeting, in which an enquiry was made into Mr. *Welling's* affair, and sent for the Principal of the Hall to know what objection he had against granting it: but none being urged, at least none that was thought satisfactory, and the Principal still continuing to refuse them

<sup>a</sup> For a farther discussion of this point I refer you to the Postscript.

leave

leave, the Vice-Chancellor put the question distinctly to all then present, who were not less than sixteen, whether they would advise him to give the petitioners the proper instrument for that purpose; when all (the Principal excepted) readily concurred to recommend the measure; and if you are at all acquainted with the statutes of the University, you must know that it was not in the Vice-Chancellor's power to make the promise you charge him with.

You assert that though Mr. *Grove* was expelled for preaching in a barn, yet "he really never did it, and absolutely denied it." Do you mean, sir, that he never preached at all? or that he did not preach in a barn? or a field? if the former; it was proved by undoubted evidence, and confessed by himself both at the examination and afterwards — though I am since informed that, in a petition presented to the late Archbishop, he has denied it. If the latter; it is a mere quibble, it being very immaterial whether the preachment was made in a barn, or on a common; not the place but the action was condemned. In p. 26 of your second edition you go farther, and say that when sentence was passed on Mr. *Grove*, "he denied the fact; however he was put down guilty of it by Dr. N—ll." Now, sir, it will appear from my minutes, that I had not mentioned the word BARN — but that circumstance of the place was recollected

by the other assessors, and accordingly was inserted in the sentence by the Vice-Chancellor. To what, sir, am I to attribute your very remarkable attention to me? Time perhaps may explain it.

IN your REPLY, you tell the world that “ Dr. *Nowell* indeed admits that Mr. *Grove* did not preach in a Barn.” Pray, sir, where have I admitted it? Have I not expressly declared the contrary? by saying “ that though I had not mentioned the word BARN in my minutes, yet that circumstance of the place was recollected by the other assessors.”

MUCH of a piece with this is your proof that Mr. *Grove* had not denied to the Archbishop that he had preached.—“ That I may see how void of truth my information was that Mr. *Grove* denied his having preached &c. in his petition presented to the late Archbishop” — You insert his petition; in which there is not one single word of preaching or expounding; he confesses only “ that he has ATTENDED religious meetings, prohibited by the statutes of the University.” And yet he had more than once confessed to me after his expulsion, that he had preached to a large assembly of people. He virtually acknowledges indeed to the Archbishop that he had incurred the penalty of expulsion, “ by attending religious meetings PROHIBITED by the statutes of the University;” for the penalty in that case is expulsion; though he virtually denies that he PREACHED, not having made  
that

that a part of his confession : which he ought to have done, unless he meant to impose on the Archbishop by a partial representation of his crime.

WE come now to that article, on which you seem to lay the greatest stress, and display all your eloquence, shall I call it ? or rather virulence. You not only assert that all “<sup>a</sup> the doctrines, which these “ six students were expelled for maintaining, are the “ very fundamental avowed doctrines of the Church “ of *England* ; but call those who hold the contrary “ opinions, <sup>b</sup> a pestilent seditious sect, dangerous “ heretics and schismatics : <sup>c</sup> Incendiaries in the “ church who had impiously and hypocritically set “ their hands to doctrines, which in their hearts “ they never assented to : and call their opinions “<sup>d</sup> the pride-soothing *Arminian* heresy, doctrines of “ devils ; and rank them with the blasphemies of “ *Arius*, *Pelagius*, and *Socinus* : <sup>e</sup> you affirm them “ to be the known, avowed, received tenets of the “ Church of *Rome*, compared with which transubstantiation is an harmless error.” Is this the language of one guided by a spirit of wisdom, truth, love, and candor ? Is it consistent with christian charity or decency ? The points which you pronounce so confidently upon, are generally acknowledged to be abstruse and difficult points : and wise and good men have always differed about them. Less confidence therefore, and more charity

b P. 29.

b P. 33.

c Ibid.

d Ibid.

e P. 73.



should have better become you. These points have been disputed in almost all ages of the christian church, both before and since the council of <sup>a</sup> *Trent*; among the Papists, between the *Thomists* and the *Scotists*; the *Dominicans* and the *Franciscans*: among the Protestants, from the first beginning of the reformation, between the Lutherans and the Calvinists. What pretence then have you to call your own notions the principles of the reformation, and the contrary opinions the avowed tenets of the Church of *Rome*? You ought to have known, that the doctrines against which you inveigh with so much bitterness, have been maintained by many of the brightest ornaments of our church, and the principal advocates against the errors of popery; such as *Laud*, *Hammond*, *Bull*, *Tillotson*, *Sharp*, *Stillingfleet*, and many others; and that our articles have been vindicated from the charge of Calvinism by Bp *Bull*, Dr. *Waterland*, and several other religious and learned men. Supposing that they, and we, are mistaken in the sense we put upon our articles, yet surely, unless you can see our hearts, you cannot censure us for subscribing to what we believe not a word of. The same railing accusations have been frequently brought against us by Arians and Socinians, and as frequently answered. They have been very lately urged with great bitterness in that virulent and abusive book called the *Confessional*. It is very strange that

<sup>a</sup> See *F. Paul's Hist. of the Council of Trent*, b. ii.

you should repeat the same calumnies, which have been so lately and so fully answered in those three excellent letters addressed to the author of the Confessional, without taking any notice of the answers therein given.

BUT you tell us, that “<sup>a</sup> the University of Oxford hath expelled her members for believing those very doctrines which *Cranmer* and *Ridley* were martyred within her walls for defending.” Here, sir, you make their expulsion an act of the University, though in your dedication you tell us, “that it is the highest injustice to that ancient and respectable seminary of true piety and learning to look upon it in this light.” In what light then must we look upon you, who are guilty of this injustice? But were *Cranmer* and *Ridley* martyred for maintaining these doctrines? and must we take your word for this? for you have not vouchsafed to give the least proof of it. I beg leave to tell you that *Cranmer* and *Ridley* were condemned and martyred for denying transubstantiation<sup>b</sup>, the sacrifice of the mass, and the Pope’s supremacy. What their opinions were with regard to the doctrines of free agency &c. may be seen in the book called <sup>c</sup> *Pia et Catholica Institutio*, or Erudition of a Christian

<sup>a</sup> P. 27.

<sup>b</sup> *Strype’s Mem. of Cranmer*, b. i. c. 20. *Dr. Ridley’s Life of Ridley*, b. v. 11.

<sup>c</sup> The Latin Book, which has this title, *Pia et Catholica Christiani Homini Institutio*, and was printed in the year 1544,  
is

Man, published in 1543, by the King's authority, and authorized by the Bishops, with Abp *Cranmer* at the head of them.—With regard to free-will they thus express themselves :

“ The commaundmentes and threatnynges of  
 “ Almyghtye God in scripture, whereby man is  
 “ called upon, and put to remembrance, what  
 “ God wold have him to do, most evidently do ex-  
 “ presse and declare that man hath free-will also  
 “ nowe after the falle of our first father *Adam*, as  
 “ plainly appereth in these places following “ Be  
 “ not overcome of evyll.” “ Neglect not the  
 “ grace that is in the” “ Love not the world &c.”  
 “ yf thou wylte enter into lyfe, keepe the com-  
 “ maundementes.” Whyche undoubtedlye shulde  
 “ be sayde in vayne, onelesse there were some fa-  
 “ cultie or power left in man, whereby he may by

is a translation of a book printed in 1543, with this title, A Necessary Doctrine and Erudition for any Christian, set furthe by the Kynges Majestie of England. It is called the King's book, being published by Him, with the approbation of both the Houses of Parliament. This book is formed upon the plan of another book, published in the year 1537, and called the Bishops' book, because it was assented to by the Bishops and many of the Lower House of Convocation, and by them dedicated to the King. These books in many instances are entirely the same, but differ from each other so frequently, that they are very properly to be esteemed as different books.

*Strype's Mem. of Cranmer*, b. i. c. 20. *Burnet's Hist. of the Reformation*, vol. i. 286, &c. *Ridley's Life of Ridley*, f. 345, &c.

“ the

“ the helpe and grace of God (if he wyll receyve it  
 “ when it is offerde unto him) understand his com-  
 “ maundementes, and freely consent and obey unto  
 “ them; which thing of the catholike fathers is  
 “ called FREE-WILL. And a little farther, describing  
 “ the effects and consequences of the fall, they tell  
 “ us that, besides many other evilles, that came by  
 “ that transgression, the hyghe powers of mannes  
 “ reason, and freedome of will, were wounded and  
 “ corrupted, and all men thereby brought into  
 “ such blindnes and infirmitie, that they cannot  
 “ eschue synne, except they be illumined and made  
 “ free by an especiall grace, that is to say, by a  
 “ supernaturall helpe and workyng of the Holy-  
 “ Goste, which although the goodnes of God of-  
 “ fereth to all men, yet they only enjoye it, which  
 “ by theyre free-will do accept and imbrace the  
 “ same.” Again, “ *St. Augustine* also plainly de-  
 “ clareth the same, saying, we conclude that free-  
 “ wyll is in man after his fall, whiche thing whoso  
 “ denieth is not a catholike man.” And they con-  
 clude thus: “ Wherefore be men to be warned that  
 “ they do not impute to God their vice or their  
 “ damnation, but to themselves, whiche by free-  
 “ will have abused the grace and benefites of God.”  
 And admonish all preachers “ that in this highe  
 “ mater, they lokeinge on bothe sides, so attempre  
 “ and moderate themselves, that neyther they so  
 “ preache the grace of God, that they take away  
 “ thereby free-will; nor on the other side so extolle  
 “ free-will, that injury be done to the grace of God.”

In the article of justification they thus express themselves : “ So it it pleaseth the high wisdom of  
 “ God, that Man, prevented by his grace (which  
 “ being offered, man may if he will refuse or receive) shall be also a worker by his free consent  
 “ and obedience to the same, in the atteyning of  
 “ his owne justification, and by Goddes grace and  
 “ helpe, shall walke in such workes as be requisite  
 “ to his justification, and so continuyng come to  
 “ perfect ende thereof, by such means and waies as  
 “ God hath ordeyned.” And therefore it is playne,  
 “ that not only fayth, as it is a distinct vertue or  
 “ gyft by itselfe, is required to our justification ;  
 “ but also the other gyftes of the grace of God,  
 “ with a desire to do good workes proceeding  
 “ of the same grace. And whereas in certain  
 “ places of scripture our justification is ascribed to  
 “ fayth, without any further addition or mention  
 “ of any other vertue or gift of God ; it is to be  
 “ understood of fayth in the second acception,  
 “ wherein the fear of God, repentance, hope and  
 “ charitie will be included and comprised ; all which  
 “ must be joyned together in our justification.”

With regard to election and perseverance, they fully declare the doctrine of the church in the following words : “ It is no doubt but although we  
 “ be once justified, yet we may fall therefrom, by  
 “ our own free-wyll and consenting unto sinne ;  
 “ and following the desires thereof ; for albeit the  
 “ the hous of our conscience be made clene, and  
 “ the



“ the foull spirite be expelled from us in baptisme  
 “ or penance ; yet if we waxe ydle and take not  
 “ hede ; he will returne with seven worse spirites and  
 “ possesse us agayn ; and although we be illumined  
 “ and have tasted the heavenly gift, and be made  
 “ partakers of the Holy Goste, yet may we fall and  
 “ displease God ; wherefore as *St. Paul* sayeth,  
 “ He that standeth, let him take hede that he  
 “ fall not.”

“ And here all phantastically imagination, cu-  
 “ rious reasoning, and vain trust of predestination  
 “ is to be laid apart, and according to the plain  
 “ maner of speaking and teachyng of scripture, in  
 “ innumerable places, we ought evermore to be  
 “ in dread of our owne fraielyty, and natural pro-  
 “ nity to fall to synne : and not to assure our-  
 “ selfe that we be elected any otherwise than by  
 “ feelyng of spiritual motions in our hart, and  
 “ by the tokens of good and vertuous livyng, in  
 “ following the grace of God, and perseveryng in  
 “ the same to the ende.” Our article on predesti-  
 nation refers us to the same rule, “ bidding us  
 “ receive God’s promises in such wise as they be  
 “ generally set forth in holy scripture.” Of which  
 we cannot have a better illustration than what  
 is contained in the preceding quotation. To which  
 I will add another from their doctrine of faith,  
 equally full and pertinent. “ Whether there be  
 “ any special particular knowledge which man by  
 “ fayth hath certainly of hymselfe, whereby he may  
 “ testifie

“ he may testifie to hymselfe that he is of the pre-  
 “ destinatedes which shall to the ende persevere in  
 “ their callyng, we have not spoken, ne cannot in  
 “ scripture, ne doctours fynde that any suche sayth  
 “ can be taught or preached.”

THE doctrine of UNIVERSAL REDEMPTION cannot  
 be taught in plainer terms than the following. “ Our  
 “ Saviour Christ hath offered hymselfe upon the  
 “ Crosse a sufficient redemption and satisfaction  
 “ for the synnes of all the world; and hath made  
 “ hymself an open way and entre unto God the  
 “ Father for all mankynd, only by his worthy  
 “ merite and deservyng, and willyng all men to  
 “ be saved, calleth upon all the world without  
 “ respect of persons, to come and be partakers of  
 “ the righteousnesse, peace, and glory, which is in  
 “ hym.”

Lastly, on the article of GOOD WORKS, they ex-  
 press themselves thus: “ These workes be of two  
 “ sortes; for some be suche as men truly justified,  
 “ and so continuing, do work in charitie of a pure  
 “ hart, and a good conscience, and an unfayned  
 “ faythe. Which workes although they be of  
 “ themselves unworthy, unperfected and unsuffici-  
 “ ent: Yet for as muche as they be done in the  
 “ faythe of Christe, and by the vertue and merites  
 “ of his passion, theyr unperfectednesse is supplied:  
 “ the mercifull goodnes of God accepteth them  
 “ as an observation and fulfylling of his lawe, and

“ they be the very service of God, and be meritorious towards the atteyning of everlasting life.  
 “ And these be called the workes and fruites of  
 “ righteousnesse.”

You are pleased to be very ludicrous in your description of this book, and cry out with an air of insolence “ Wouldest thou believe it, reader?  
 “ the first of these authorities, on the sleeve of  
 “ which a Protestant Doctor of Divinity has pinned  
 “ his faith, and refers to, is—this same *Pia et Catholica Institutio*, this same inconsistent indigested mass of romish absurdities.” Had you the least degree of candor, you would not have been guilty of so shameful a misrepresentation, nor have had the confidence to impose it on the reader. I quoted this book to shew you “ what were the  
 “ sentiments of *Cranmer*, *Ridley*, and the first reformers on these points.” And surely I could not appeal to better authority, than to their own writings. The bishops who drew up this book were, most of them, such as had a principal hand in the reformation, and either drew up, or subscribed to, the articles of religion agreed upon in *Edward* the VIth’s time 1552. And at the head of them was *Cranmer*. If *Ridley* was not immediately engaged in that work, (which is far from being evident) yet may he fairly be presumed to have been consulted on that occasion; for he was chaplain to *Cranmer* at that time: “ who made great use of

a Biog. Brit. Artic. *Ridley*. Note E.

“ him

“ him in his studies at *Lambeth*, where he resided  
 “ with the Arch-bishop, and he removed with  
 “ him to his house at *Ford*, in the time of the  
 “ plague; where he had much private conversa-  
 “ tion with him about the present state of the re-  
 “ formation, and further progress necessary to  
 “ compleat it.” And *Cranmer* and *Ridley* ever after  
 acted together in the affairs of the reformation.

THAT this book was written against the errors of  
 popery is evident from the best authorities. *Strype*  
 gives the following account of it. “ The pious  
 “ Archbishop (*Cranmer*) thought it highly condu-  
 “ cible to the christian growth of the common  
 “ people in knowledge and religion, and to disen-  
 “ tangle them from gross ignorance and supersti-  
 “ tion, in which they had been nursed up by their  
 “ popish guides, that the Ten commandments, the  
 “ Lord’s Prayer, and the Creed, and the grounds  
 “ of religion should be explained orthodoxly, and  
 “ recommended to their reading. Wherefore he  
 “ consulting with the Lord *Cromwell* &c. procured  
 “ by a commission from the King, that the Bishops,  
 “ whom he particularly recites, and other Bishops,  
 “ and learned Divines should meet together, and  
 “ devise an wholesome and plain exposition upon  
 “ these subjects, and set forth a truth of religion,  
 “ purged of errors and heresies. — Accordingly  
 “ they met at the Archbishop’s house at *Lambeth*—  
 “ In the disputations which happened among them  
 “ in this work, *Winchester*, the Pope’s chief cham-  
 pion

“ pion, with three or four other of the Bishops  
 “ went about with all subtil sophistry to maintain  
 “ all idolatry, heresy, and superstition &c. But  
 “ at the last, whether overpowered with number,  
 “ or convinced by the word of God, and consent  
 “ of ancient authors, and the primitive church,  
 “ they all agreed upon, and set their hands to this  
 “ godly book of religion.” Here, sir, you have  
 the reason assigned why *Gardiner* and *Bonner* set  
 their hands to this work, though written against  
 the errors of popery ; it is therefore very unfair  
 in you to infer, that, because they signed it, there-  
 fore it must be a popish book.

As a farther proof of the esteem this book was  
 holden in by our first reformers, *Strype* adds,  
 “ The opinion that the favourers of the gospel  
 “ had of this book in those times, may appear by  
 “ what I find in a manuscript of the life of this  
 “ Archbishop by an unknown author, that wrote  
 “ it soon after the said Archbishop’s death : — A  
 “ godly book of religion not much unlike the  
 “ book set forth by King *Edward VI.* except in  
 “ two points ; the one was the real presence of  
 “ Christ’s body in the sacrament of the altar —  
 “ the other error was of praying, kissing, and  
 “ kneeling before images ;—which, saith he, was  
 “ added by the King, after the Bishops had set their  
 “ hands to the contrary.” I could produce many  
 other authorities from our best divines, who have  
 quoted



quoted it as I have, but the book does not stand in need of them.

I AM sensible indeed, that it contains some relicts of popish doctrines, which those champions of the reformation, who composed it, afterwards renounced. But this is so far from invalidating its authority in general, that it serves to confirm it, with respect to those points of doctrine, which they persevered to maintain even to death. For a proof of which I shall have recourse to their other works, written professedly against the Papists, which therefore, I presume, cannot be subject to the like objection.

FIRST then, *Cranmer* in his preface to his book against *Gardiner*, Bishop of *Winchester*, tell us, “ that our Saviour Jesus Christ came into this  
“ world from the high throne of his father to de-  
“ clare unto miserable sinners good news &c. and  
“ to preach, and give pardon and a full remission  
“ of sinne to all his elected; and to perform the  
“ same, he made a sacrifice and oblation upon the  
“ crosse, which was A FULL REDEMPTION AND  
“ PROPITIATION FOR THE SINNES OF THE WHOLE  
“ WORLD.” And in the conclusion of this preface, he thus expresses himself with regard to works: “ I  
“ know what account I shall make to God hereof at  
“ the last day; when EVERY man shall answer for  
“ his vocation, and receive for the same good or  
“ ill, according AS HE HATH DONE.” And he con-

tinued to preach the same doctrine of universal  
 redemption with his last breath; offering up at  
 the stake the following prayer to God. The ex-  
 cellence, humility, and piety of which will be a  
 sufficient apology for presenting it to the reader.  
 “ O Father of heaven ; O Son of God, Redeemer  
 “ of the world ; O Holy Ghost, proceeding from  
 “ them both, Three Persons and one God, have  
 “ mercy upon me, most wretched caitiff, and mi-  
 “ serable sinner. I, who have offended both hea-  
 “ ven and earth, and more grievously than any  
 “ tongue can express, whither then may I go, or  
 “ whither should I fly for succour ? To heaven I  
 “ may be ashamed to lift up mine eyes, and in  
 “ earth I find no refuge. What shall I then do ?  
 “ shall I despair ? God forbid. O good God,  
 “ thou art merciful, and refuseth NONE that come  
 “ unto thee for succour : To thee, therefore do  
 “ I run. To thee do I humble myself, saying,  
 “ O Lord God, my sins be great, but yet have  
 “ mercy upon me, for thy great mercy. O God the  
 “ Son, thou wast not made man, this great mys-  
 “ tery was not wrought, for few or small offences,  
 “ nor thou didst not give thy Son unto death, O  
 “ God the Father, for our little and small sins  
 “ only, but FOR ALL THE GREATEST SINS OF  
 “ THE WORLD : so that the sinner return unto thee  
 “ with a penitent heart ; as I do at this present.  
 “ Wherefore have mercy upon me, O Lord,  
 “ whose property is always to have mercy. For  
 “ although my sins be great, yet thy mercy is  
 “ greater.

“ greater. I crave nothing, O Lord, for my  
 “ own merits; but for thy name’s sake, that it  
 “ may be glorified thereby: and for thy dear Son  
 “ Jesus Christ’s sake.” Words cannot better ex-  
 press the conditions upon which EVERY penitent  
 sinner may humbly sue for pardon at the throne of  
 grace, than what are contained in this prayer,  
 which I earnestly recommend to every sincere  
 christian.

LET us next see what were *Latimer’s* sentiments  
 on these points — “<sup>a</sup> We need not (says he) go  
 “ about to trouble ourselves with curious ques-  
 “ tions of the predestination of God; but let us  
 “ rather endeavour ourselves, that we may be in  
 “ Christ; for then we be in him, then are we  
 “ well, and then we may be sure that we are  
 “ ordained to everlasting life.—But you will say,  
 “ how shall I know that I am in the book of life?  
 “ how shall I try myself to be elect of God to  
 “ everlasting life? I answer, first, we may know  
 “ that we be one time in the book, and another  
 “ time come out again; as appeareth by *David*,  
 “ which was written in the book of life; but  
 “ when he sinned, he at the same time was out

a Serm. on the third Sunday after Epiphany.

You say there is nothing in these passages, or those quoted  
 from the *Reformatio Legum*, but what you readily acquiesce in;  
 But if you are ready to subscribe to these doctrines, and yet retain  
 your calvinistical notions, I fear you will incur the censure of  
 “ setting your hand to doctrines, which in your heart you do  
 “ not assent to.”

“ of

“ of the book of the favour of God, until he  
 “ had repented, and was sorry for his faults.  
 “ So we may be in the book one time, and after-  
 “ ward, when we forget God and his word, and  
 “ do wickedly, we come out of the book, that is  
 “ out of Christ. And in that book are written all  
 “ believers. But I will tell you how you shall  
 “ know when you are in the book : and there are  
 “ three special notes, whereby you may know the  
 “ same ; and the first note is, that you know your  
 “ sin, and feel your own wretchedness ; then fol-  
 “ loweth the second point, which is faith in Christ ;  
 “ that is, when you believe most stedfastly and un-  
 “ doubtedly, that God the heavenly Father thro’  
 “ his Son will deliver you from your sins. The  
 “ third point is, when you have an earnest desire  
 “ to amendment, and hatred against sin, and study  
 “ to live after God’s will and commandments, as  
 “ much as is possible for you to do.” — Again —  
 “ <sup>a</sup> The promises of Christ our Saviour are gene-  
 “ ral : he made a general proclamation, saying,  
 “ whosoever believeth on me hath everlasting life.  
 “ He saith, come to me all ye that labour and are  
 “ laden, and I will ease you.—Mark, here he saith,  
 “ come ALL ye ; wherefore then should any man  
 “ despair, or shut himself out from the promises  
 “ of Christ, which be general, and pertain to the  
 “ whole world ? He that leaveth his wickedness  
 “ and sins, is content to amend his life, and be-

“ lieving in Christ, seeketh salvation and everlasting life by him, no doubt that man or woman, whosoever he or they be, shall be saved.—And again — “ a Christ shed as much blood for *Judas*, as he did for *Peter* ; *Peter* believed it, and therefore he was saved ; *Judas* would not believe, and therefore he was condemned, the fault being in him only, and in nobody else.” And, pointing out the ill use which the gospellers in his time made of predestination, which brought them (as the holy martyr expressed it) to desperation or carnal liberty, he concludes, “ it was needful to beware of such expositions of the scripture, as of the devil himself.”

BUT for a full declaration both of *Latimer's* and *Ridley's* sentiments concerning universal redemption, I refer you to their conference with each other, held a little before their martyrdom, in which they used the following argument against the sacrifice of the mass, “ if Chryste offered in his supper, for whome I praye you ? for all : or (as it is in the MS.) FOR EVERY MAN. Then his latter oblation made on the crosse, cannot be thought to be done for ALL men, for it was not done for them for whom the oblation was made in the supper ; except peradventure he offered twice for the selfe same. And that shulde argue the unperfectnesse of the sacrifice.” The force



of the above argument consists in this position — that Christ offered himself for every Man. If he made this offering in the last supper for any, then were those persons excluded in the offering upon the cross, unless he offered twice for the same persons. An irrefragable argument this, both against the sacrifice of the mass, and for the universal redemption purchased by the offering of Christ once offered on the cross. This surely will silence all your cavils about the real sentiments of these great men, being alone equal to a thousand arguments. Yet because you pique yourself upon *Ridley's* having written a treatise on God's election and predestination, I think myself obliged to explain this matter more largely than otherwise might have been necessary. The free-willers, of whom *Bradford* complains, held (as he himself sets forth) the error of the Pelagians, concerning man's free-will, and therefore were justly censured for excluding the necessity of divine grace. But with respect to God's election and predestination, the Bishop, in answer to *Bradford*, has these words.

“ Know you, that concerning the matter you  
 “ mean, I have in latin drawn out the places of  
 “ the scriptures, and upon the same have noted  
 “ what I can for the time. Syr, in these matters  
 “ I am so fearful, that I dare not speak farther,  
 “ yea almost none otherwise than the very text  
 “ doth ( as it were ) lead me by the hand.”

Which is, in other words, saying only what the 17th article declares, viz. that we must receive  
 God's

God's promises in such wise, as they be generally set forth to us in holy scripture. You would have done well, sir, to have adopted the caution of the Bishop; and, as this work is no where extant, you ought by every fair rule of interpretation to suppose, that his sentiments on this subject were consistent with his doctrines expressed in his other writings. But I am not at all surprized that you, who have the confidence to tell me, that the above extracts from Bishop *Latimer's* sermons really confirm the doctrine of predestination, should impose upon the reader by inferring that, because Bishop *Ridley* "wrote a particular treatise on God's election and predestination," he must necessarily hold the Calvinistical tenets, and by pretending, in support of your inference, to have recourse to that work which you never saw.

To these let me add the holy martyr Bishop *Hooper*, who insists strongly on the doctrine of universal redemption throughout the preface to his declaration of the Ten commandments. The whole is worth reading; I shall select some passages. He saith, "that as far extendeth the virtue and strength of God's promise to save men, as the rigour and justice of the law for sin to damne men; for as by the sin and offence of one man death was extended and made common unto all men unto condemnation, as *Paul* saith, Rom. v. so by the justice of one is derived life unto all men unto justification. If  
" all

“ all then shall be saved, what is to be said of those  
 “ that St. *Peter* speaketh of, that shall perish for  
 “ their false doctrine? and likewise Christ saith,  
 “ that the gate is streight that leadeth to life, and  
 “ few enter. *Matt.* vii. Thus the scripture an-  
 “ swereth, that the promise of grace appertaineth  
 “ unto every sorte of men in the world, and com-  
 “ prehendeth them all, howbeit within certain li-  
 “ mits and bounds, the which if men neglect, or  
 “ pass over, they exclude themselves from the  
 “ promise in Christ: <sup>a</sup> As *Cain* was no more ex-  
 “ cluded, till he excluded himself, than *Abel*;  
 “ *Saul* than *David*; *Judas* than *Peter*; *Esau* than  
 “ *Jacob*.” This holy man goes on to explain *Rom.*  
*ix.* and shews that the acceptation of *Jacob*, and  
 reprobation of *Esau* was only concerning the pro-  
 mises of the earth, not that *Esau* was disheryted of  
 eternal life, but that he should be inferior to his  
 brother *Jacob* in this world, which prophecy was  
 fulfilled in their posterities, and not in the persons  
 themselves. — Again — “ It is our office to see  
 “ we exclude not ourselves from the general grace  
 “ promised to all men. It is not a christian man’s  
 “ part to attribute his salvation to his own free will  
 “ with the Pelagian, and to extenuate original sin:

a Gen. iii. 5, 6, 7. But unto *Cain* and his offering he had  
 not-respect, and *Cain* was very wroth, and his countenance fell.  
 And the Lord said unto *Cain*, why art thou wroth? and why  
 is thy countenance fallen? If thou doest well SHALT THOU  
 NOT BE ACCEPTED? and if thou doest not well, sin lieth at  
 the door.

“ Nor

“ Nor to make God the author of ill, and our  
 “ damnation, with the Manichee. Nor yet to say  
 “ God hath written fatal laws, as the Stoic; and  
 “ with the necessity of destiny violently pulleth one  
 “ by the hair into heaven, and thrusteth the other  
 “ headlong into hell. But ascertain thyself by the  
 “ scripture, what be the causes of reprobation, and  
 “ what of election. The cause of rejection or  
 “ damnation is sin in man, which will not hear,  
 “ neither receive the promises of the gospel, will  
 “ not study to live thereafter, &c. So we judge  
 “ of election by the event, or success that happen-  
 “ eth in the life of man: those only to be elected  
 “ that by faith apprehend the mercy promised in  
 “ Christ, otherwise we should not judge of elec-  
 “ tion. For *Paul* saith plainly, *Rom.* viii. that they  
 “ that be led by the spirit of God are the chil-  
 “ dren of God, and that the spirit of God doth  
 “ testify with our spirits, that we are the children  
 “ of God. Being admonished by the scripture we  
 “ must leave sin, and do the works commanded of  
 “ God, or else it is a carnal opinion, that we have  
 “ blinded ourselves withal, of fatal destiny, and  
 “ will not save us.”

AND the same opinions bishop *Ridley* seems to  
 have held: for in a treatise of his published by Mr.  
*Fox* in his acts and monuments, he thus interprets  
 that text, 1 *John* iii. 9. whosoever is born of God  
 doth not commit sin; for his seed remaineth in  
 him

him ; “ he meaneth so long as that seed doth abide  
“ in him, he cannot sin.”

THE same doctrine is taught in the <sup>a</sup> Reformatio Legum, published by our first reformers. There we read “ <sup>b</sup> Quapropter omnes nobis admonendi  
“ sunt ut in actionibus suscipiendis ad decreta præ-  
“ destinationis se non referant, cum et promissi-  
“ ones bonis, et minas malis, in sacris scripturis  
“ generaliter propositas contemplemur <sup>c</sup>.” Again,  
“ <sup>d</sup> Etiam illi de justificatis perversè sentiunt, qui  
“ credunt illos, postquam justi simul facti sunt, in  
“ peccatum non posse incidere ; aut si forte quic-

<sup>a</sup> This Reformatio Legum was drawn up by commissioners appointed by King *Edward VI.* It is a system of ecclesiastical laws, and is supposed to have been compiled chiefly by Archbishop *Cranmer*, who was at the head of that commission. The King dying soon after, these laws were never confirmed by any authority, nor were they published till the reign of Queen *Elizabeth*. They were then published by *John Fox*, with King *Edward's* commission bearing date Nov. 11. 1551. See *Strype's* Mem. Vol. II. b. ii. p. 303. Life of *Cranmer*, b. ii. c. 26. p. 270. *Burnet's* Hist. Ref. Vol. II. p. 2. b. i. p. 196, &c.

<sup>b</sup> “ Wherefore all are to be admonished by us that in their  
“ undertakings and actions, they are not to refer themselves to  
“ the decrees of predestination, since in the holy scriptures we  
“ see promises to good actions, and threats to bad ones, pro-  
“ posed in general terms.”

<sup>c</sup> De Heres. cap. 32.

<sup>d</sup> “ They form very perverse notions of the justified, who  
“ believe that after they are once made just, they cannot fall into  
“ sin ; or, if by chance they should do any thing prohibited by  
“ the laws of God, that God does not impute it as sin.”

“ quam



“quam eorum faciunt quæ Dei legibus prohibentur, ea Deum pro peccatis non accipere<sup>a</sup>.”

If then we may be permitted to form our judgment of the doctrines which *Cranmer*, *Ridley*, and our first reformers held and maintained, from their own writings and not from your assertions, the University of *Oxford*,<sup>b</sup> once the nursing mother of so many faithful sons of the Anglican church, is still worthy of that high character, and has by this act of discipline approved herself such.

Conscious of the force of the above quotations, you endeavour to divert the reader's attention from them, by insinuating “that my design in bringing these authorities was to cast a slander upon the pure and holy doctrine of election, and to make the deceived reader believe that it leads to licentiousness of living; a stale calumny, which has been answered again and again:” I produced them to prove the point in dispute: but you seem sensible that they likewise prove the other charge, which is not more stale, than true, though I had forbore to urge it. But now, being thus called upon, I think myself obliged to support it, by that evidence, which I dare say you will not dispute, the evidence of the council of *Dort*. In which it is asserted, “that God will preserve in the faith all those who are

<sup>a</sup> De Hæres cap. 9.

<sup>b</sup> P. 27.

“absolutely

“absolutely elected from eternity, and are in time  
 “brought to faith by an Almighty and irresistible  
 “operation or working, so that though they fall  
 “into detestable wickedness and villanies, and con-  
 “tinue in the same some space of time, against  
 “their conscience, yet the said villanies do not hin-  
 “der, so much as a straw amounteth to, their  
 “election or salvation; neither do they, or can  
 “they by means of, or because of these, fall from  
 “the grace of adoption, and from the state of jus-  
 “tification, or lose their faith; but all the sins how  
 “great soever they be, both which heretofore they  
 “have committed, and those which after they will,  
 “or shall commit, are surer than assuredly forgiven  
 “them; yea and moreover they themselves at last,  
 “though it be at the last gasp, shall be called to  
 “repentance, and brought into possession of sal-  
 “vation.<sup>a</sup>” — What can be more horrid and  
 impious? What greater licence to sin can the  
 Pope by all his pardons and indulgences grant,  
 than is here offered, (I tremble to mention it)  
 under sanction of the decrees of God himself?  
 They who have once been brought to faith by  
 an irresistible operation, may, it seems, be guilty  
 of the most detestable wickedness and villanies,  
 may go on with security in the commission of  
 sin, and after a life devoted to the devil and his  
 works, yet shall Surer than ASSUREDLY be for-  
 given and brought into possession of salvation.

<sup>a</sup> *Heylin Hist. Quinq-Art. Part II. Ch. XIV.*

UNDER this delusion *Oliver Cromwell* acted all his villany, waded thro' slaughter to a throne, and imbrued his hands in his Sovereign's blood; and at last left the world with all his sins about him, in full assurance that he was safe, "because he was "once in a state of grace;" under this delusion the other regicides openly avowed, and gloried in their treason, rebellion, and murder; under the same delusion the fanatics of these times — but I forbear; and pray God to avert the judgments which seem to threaten this nation.

THAT these doctrines are consistent with our articles of religion, and the homilies of our church, will be shewn in its proper place. But before I proceed to the discussion of this point, it will be proper to consider the authority of that evidence by which you endeavour to support the contrary doctrines of predestination, reprobation, &c. as the genuine doctrines of the Church of *England*. And first you infer it from the censures inflicted upon Mr *Barrett* of *Caius College, Cambridge*, for which we have the authority of that loyal and godly author Mr *Prynne*. To the like objections urged by the author of the *Confessional*, I shall give the answer already given by the Letter-writer. " <sup>a</sup> Mr *Strype* in his life of "*Whitgift*, p. 435. saith, that till about the year "1595, *Calvin's* way of explaining the divine de-

<sup>a</sup> Letter 3d, p. 99.

“ crees was not entertained by many learned men  
 “ in the University of *Cambridge*. But these opi-  
 “ nions were introduced by some of our divines,  
 “ who, during the persecution under Queen *Mary*,  
 “ had fled to *Geneva* and *Zurich*. There they im-  
 “ bibed much *Calvinism* in church government and  
 “ discipline, and some rigid opinions in point of  
 “ doctrine : and Dr. *Whitaker* being made Queen’s  
 “ Professor of Divinity at *Cambridge*, and Dr. *Hum-*  
 “ *phreys* at *Oxford*, these opinions prevailed much  
 “ in both the Universities, about the latter end of  
 “ Queen *Elizabeth*’s reign. But “ <sup>a</sup> although Cal-  
 “ vinism prevailed much in her reign both in the  
 “ schools, and in the pulpit, yet it was not un-  
 “ derstood to be certainly the sense of our arti-  
 “ cles even by those who held this doctrine; for  
 “ though they thought fit to censure *Barrett*, they  
 “ durst not venture to assert that his opinions  
 “ were contrary to our articles; for in their letter  
 “ to the Archbishop <sup>b</sup> they say, that they are  
 “ fully persuaded that *Barrett* had taught un-  
 “ truth, if not against the articles, yet against the  
 “ religion of our church, publicly received and  
 “ always held in her Majesty’s reign, and main-  
 “ tained in all sermons, disputations, and lectures.”  
 And even this plea (weak as it would have been,  
 though true) was utterly false, and directly contrary  
 to the Archbishop’s declaration : nay they plainly

<sup>a</sup> Letter 3, p. 35.

<sup>b</sup> P. 35.

*Strype’s Life of Whitgift*, App. N<sup>o</sup>. 25.

acknowledge that these points were not concluded and defined by public authority ; and in their second admonition to the parliament, p. 34. they confess, “ indeed the book of articles speaketh  
 “ very dangerously of falling from grace, which  
 “ is to be reformed, because it too much inclineth  
 “ to their error.”—Meaning the error of those who now are called Arminians.

THE Archbishop <sup>a</sup> censured their rash and hasty proceedings against *Barrett*, for that in some points of his retractation they had made him to affirm that  
 “ which was contrary to the doctrine holden and  
 “ expressed by many sound and learned divines in  
 “ the Church of *England*, and in other Churches  
 “ likewise, men of best account ; and that which,  
 “ for his own part, he thought to be false and contrary to the scriptures ; for the scriptures were  
 “ plain, that God by his absolute will did not hate  
 “ and reject any man without an eye to his sin ;  
 “ there might be impiety in believing the one,  
 “ there could be none in believing the other ; neither was it contrary to any article of religion established by authority in the Church of *England*,  
 “ but rather agreeable thereunto.”

As a farther proof that the Archbishop censured them for condemning *Barrett*'s tenets, as such, and not MERELY because they had interfered in matters

<sup>a</sup> *Strype's Life of Whitgift*, p. 441.



which belonged to his province, as you assert, I refer you to Dr. *Saravia's* censure of *Barret's* retraction, (Appendix, Numb. xxiv. P. 189.) whom the Archbishop, as *Strype* observes, had consulted on this occasion, “ and who gave his judgment at  
 “ large hereof in latin ; with no more approbation  
 “ THAN THE <sup>a</sup> ARCHBISHOP HAD DONE.”

AND that these doctrines were not then universally held appears farther from the “ <sup>b</sup> learned *Hooker's* sermons at the *Temple*, where he preached what you call Arminianism ; “ that predestination  
 “ was not the absolute will of God, but conditional ; that the doings of the wicked were not of  
 “ the will of God positive, but only permissive ;  
 “ that reprobates are not rejected but for the evil  
 “ works which God did foresee they will commit.” And when his opponent called for his authorities in expounding St. *Paul* against the judgment of all churches and all good writers, *Hooker* replied, “ that the sentences which he might have cited  
 “ out of all church confessions, together with  
 “ the best learned monuments of former times,  
 “ and not the meanest of our own, were more in  
 “ number than perhaps he willingly would have  
 “ heard of <sup>c</sup>.”

a See likewise the Archbishop's Letter to Lord *Burleigh*, P. 450.      b Let. 2, P. 36, 37.

c Answer to *Travers's* Supplication, sect 22. & 23.

To evade the force of *Hooker's* testimony you appeal to a posthumous sermon, wherein the doctrine of the indefectibility of God's grace is strongly asserted. If *Hooker* meant only to evince that God's promise standeth sure, and that he will never forsake his faithful servants, I readily subscribe to his doctrine. But if he meant to maintain that they, who had once been enlightened by the Spirit of God, can never fall away through their own wickedness or apostacy; such an assertion is not reconcileable with his answer to *Travers*, published in his lifetime; where, besides what I have already quoted, he says. "secondly, to their objection, who say, " if I be elected, do what I will, I shall be saved; " I had answered, that the will of God in this " thing is not absolute, but conditional, to save " his elect, believing, fearing, and obediently " serving him." And in his sermon of the certainty of faith &c, he thus expresses himself— " Do the promises of God concerning our stability " think you, make it matter indifferent for us to " use the means whereby to attend, or not to attend to reading; to pray, or not to pray, that " we fall not into temptation? Surely, if we look " to stand in the faith of the sons of God, we must " hourly, continually, be providing, and setting " ourselves to strive:—To our own safety, our " own sedulity is required."—I hope you will no longer press the JUDICIOUS *Hooker* into your service,

vice, who has so well defended the doctrine of universal redemption.

IN the next place we are presented with the famous *Lambeth* articles ; which we have nothing to do with, they being no part of our faith, nor ever established by any legal authority, but rather forced upon the University in opposition to that authority. These too are urged against us by the author of the Confessional, and every thing that he or you have said, is fully answered by the Letter-writer<sup>a</sup>. These articles were drawn up by Dr. *Whitaker* and other *Calvinists* of *Cambridge*. And the reason why they drew them up was, because the 39 articles were not sufficient for their purpose, “ those points being “ (as they themselves acknowledged) not concluded “ and defined by public authority.” The good Archbishop, though he had before expressed his dislike of their proceedings against *Barrett* : yet was prevailed upon to agree to these articles for the sake of peace ; “ praying to take care that nothing “ should be publicly taught to the contrary ; and “ that also in teaching them discretion and moderation should be used, that such as should be in “ some points differing in judgment, might not be “ of purpose stung, or justly grieved : And that “ the propositions nevertheless must be so taken “ and used as their PRIVATE judgments, thinking “ them to be true and correspondent to the doc-

a Third letter, p. 61, 76, &c.

“ trine professed in the Church of *England*, and  
 “ established by the laws of the land; and not as  
 “ laws and decrees <sup>a</sup>.” But these articles gave  
 great offence, not only in the University, but at  
 Court. The Queen was greatly displeased with  
 them. And therefore the Archbishop wrote to  
*Cambridge*, “ desiring the Vice-Chancellor so to use  
 “ the said propositions as there might be no publi-  
 “ cation of them otherwise than in private.” Not-  
 withstanding which the Queen resented what the  
 Archbishop and the rest had done, and commanded  
 her secretary to send unto his Grace, to acquaint  
 him, “ that she misliked much that any allowance  
 “ had been given by his Grace, and the rest, of any  
 “ such points to be disputed, being a matter tender  
 “ and dangerous to weak ignorant minds: and  
 “ thereupon that she required his Grace to suspend  
 “ them <sup>b</sup>.” And Lord *Burleigh*, Chancellor of the  
 University reprimanded the Heads of Houses on

a *Strype's Life of Whitgift*, p. 462. By your quotation of  
 this passage in your *REPLY*, p. 81. you shamefully pervert the  
 Archbishop's meaning, making him say, “ that they are not to  
 “ be looked upon as NEW laws and decrees — but as ALREADY  
 “ established.” Whether this artifice be your own, or you only  
 copied the forgery of *Neal*, your conduct is equally inexcusa-  
 ble: for you impose it upon the reader as the words of *Strype*,  
 who has given us the genuine letter, from which my quotation  
 is taken.

b *Ibid.* c. 18. *Heylin's Hist. Presb.* b. x. §. 7. *Hist. of  
 Lamb. art.*

this

this occasion, telling them “ as good and ancient were  
 “ of another judgment :” and that as for *Baro* whom  
 they had censured, “ Ye may punish him, (says he)  
 “ if ye will; but ye shall do it for well doing, in  
 “ holding the truth in my opinion<sup>a</sup>,” And he de-  
 livered his opinion, to the Queen both of the doc-  
 trine itself and its pernicious consequences, consi-  
 dered even in a civil view, thus; “<sup>b</sup> It is not,  
 “ faith he, difficult to perceive what these men aim  
 “ at, for they think and teach that whatever human  
 “ transactions are carried on, whether good or bad,  
 “ they are all bound up by the law of an immutable  
 “ decree; and that this necessity is imposed even  
 “ upon the wills of men, that they cannot will other-  
 “ wise than they do will. If these opinions, most au-  
 “ gust Sovereign, be true, in vain both myself and  
 “ your Majesty’s other faithful servants anxiously,  
 “ and with much hesitation, deliberate what upon  
 “ every occasion ought to be done, what may be most  
 “ conducive to your own welfare and that of the  
 “ kingdom: since all consultation must be fool-  
 “ ish and vain concerning these matters, which  
 “ must necessarily happen.”<sup>c</sup> Nay we are told,  
 that the Queen threatened the Archbishop with  
 a premunire for what he had done in these mat-  
 ters. And thus these articles were suppressed.  
 And when afterwards at the conference at *Hamp-*  
*ton-court*, it was moved to add these assertions to

<sup>a</sup> *Strype’s Life of Whitgift*, p. 441. *Heylin’s Hist.* b. xi.  
 §. 5, <sup>b</sup> See *Ellis Lamb.* art. Hist. p. 7. <sup>c</sup> *Ibid.*



the book of the 39 articles, this proposal was rejected. To what purpose then do you urge the authority of the *Lambeth* articles, to which we never subscribed, which were never established, nor intended as laws for public use, but only as a temporary expedient to procure peace at that time at *Cambridge*, and which were recalled as soon as published? Had you been acquainted with the history of them, how they were first obtained and imposed, and afterwards suppressed, you would certainly have thought it more prudent, not to have mentioned them.

STILL less to your purpose are the questions and answers bound up with some old bibles. If any bishops, or others concerned in publishing an edition of the bible, shall think fit to annex a system of their own notions to it, this does not make their notions gospel, or give them the sanction of public authority. But that these questions and answers were bound up in all the editions of Queen *Elizabeth's* bible is not true. They appear in neither of Archbishop *Parker's* editions, nor in *Barker's* of 1599. You will, I believe, find some difficulty in reconciling your account with chronology. You tell us they were bound up with the only bible in use in Queen *Elizabeth's* time; and in confirmation of it produce the edition of 1607, some time after the Queen's death. I do not so much wonder that they should have crept into some editions of the bible in K. *James I.* reign, when the puritans began to  
take

take greater liberties in imposing their tenets ; though it should seem from the edition (or rather new version) published by that King's authority in 1611, in which these questions and answers are not inserted, that they were then discountenanced.

BUT to be more particular.—<sup>a</sup> In page 45, the last paragraph, and page 49, you assert what is not true — “ That these questions and answers “ concerning predestination—were always printed “ at the end of the old testament, and bound up “ and sold *cum privilegio*, with this authorized translation of the bible, till about the year 1615”—. It appears from p. 45, that you mean the BISHOPS' BIBLE. “ I apprehend these questions &c. were “ never bound up with the Bishop's bible, at least “ *Lewis* in his history of the translations of the bible “ from p. 235 to 264, mentions eight editions of it, “ and takes no notice of these questions &c. being “ printed with them, and he is very particular in “ giving the contents of them. But, as will appear “ hereafter, he takes particular notice when they were “ inserted in the *Geneva* bible. A friend of mine has “ the best edition of the Bishop's bible printed in “ 1572, fol. which has some corrections of the first “ edition of it in 1568. In that edition the questions “ &c. do not appear. Nor indeed could they with

a The following account of this matter was communicated to me by a very judicious friend, who is well acquainted with the several editions of the bible, and the occasions of them.

“ any consistency appear there; for Archbishop  
 “ *Parker*, the great promoter of this translation, in  
 “ his preface asserts the direct opposite to the third  
 “ question and answer. He asserts there — after  
 “ quoting the text, Search the scriptures, for in them  
 “ &c. These wordes were first spoken unto the  
 “ *Jewes* by our Saviour, but by him in his doctrine  
 “ ment to al: for they concerne al, of what nation,  
 “ of what tongue, of what profession soever any  
 “ man be. For to al belongeth it to be called unto  
 “ eternal lyfe, so many as by the witnesse of the  
 “ scriptures desire to finde eternal lyfe. No man,  
 “ woman, or chylde, is excluded from this salva-  
 “ tion, and therefore to every of them is this spoken,  
 “ proportionally yet, and in their degrees, and ages,  
 “ and as the reason and congruitie of their vocation  
 “ may ask.” Again a little lower after quoting  
 “ *Josuah* 1. v. 8. He adds “Yet as wel spake almightie  
 “ God this precept to al his people in the directions  
 “ of their wayes to hymwarde, as he ment it to  
 “ *Josuah*: For that he hath care of al, he accepteth  
 “ no man’s person, his wyl is that al menne should  
 “ be saved, his wyl is that al menne should come  
 “ to the way of trueth: How could this be more  
 “ conveniently declared by God to man, than when  
 “ Christ his wel beloved Son our most loving  
 “ Saviour, the way, the trueth, and the lyfe of us  
 “ al, dyd byd us openly seache the scriptures,  
 “ assuring us herein to finde eternal life, to finde  
 “ ful testification of al his graces and benefits  
 “ towardes us in the treasure thereof? Therefore it  
 is

“ is most convenient that we should al suppose that  
 “ Christe spake to us al in this his precept of  
 “ searching the scriptures.” How then do you  
 make it out, that these questions and answers touch-  
 ing the doctrine of predestination were, by order of  
 the said godly Bishops, bound up with this same  
 bible? Or how do these questions and answers  
 clearly demonstrate the sense of our Church  
 touching the doctrines in question? It should seem  
 from the above quotations, that the doctrine of  
 our Church, at that critical time, was directly  
 opposite to what is contained in the questions  
 and answers, viz. the doctrine of universal re-  
 demption.

THEY declare the sentiments of the Archbishop  
 so clearly, that no comment, or art you can make  
 use of, will be able to obscure them. And if you  
 will read the “ Summe of the whole scripture”  
 prefixed to this bible, you will perceive that these  
 godly Bishops entirely agree with me in the other  
 points of doctrine. I shall trouble the reader only  
 with the following extracts, recommending the  
 whole to his perusal at his leisure. “ Finally  
 “ Christ hymself came into the world to the intent  
 “ that we through him being sanctified and cleansed  
 “ from our sinnes, following his will in good workes,  
 “ should denie the thinges pertheyning to the fleshe,  
 “ and freely serve hym in righteousnesse and holynesse  
 “ all the dayes of our lyfe; and that by good works  
 “ (which God hath prepared for us to walke in) we  
 “ should

“ should shew ourselves to be called to his grace and  
 “ gyft of fayth ; which good workes whoso hath  
 “ not, doeth shewe hymself not to have such a fayth  
 “ in Christe as is required of us.” Soon after fol-  
 lows the account of the general judgment, “ when  
 “ Christ shall render to EVERY man the workes  
 “ of his body, according to that he hath done,  
 “ whether it be good or evyl.”

HAD you quoted the whole note on *Rom. ix.*  
 11. you would have enabled the reader to detect  
 your misrepresentation of it ; which is of a piece  
 with the inference you have drawn from their pre-  
 face, where we have the following words, “ God  
 “ hath decreed to give to his elect lyfe everlasting,  
 “ and to the reprobate, WHO HATH CONTEMNED  
 “ HIS LIFE AND DOCTRINE, death everlasting ;”  
 the obvious sense of which is, that they alone are  
 reprobate ; who wilfully condemn Christ’s life and  
 doctrine ; which is the expresse language of scrip-  
 ture ; all those who obey it are his elect.

FROM page 264 to page 276, *Lewis* gives an  
 account of the editions of the *Geneva* bible. The  
 first of which, printed in *England*, was in 1572. It  
 appears p. 234. of *Lewis*, from a letter of Archbi-  
 shop *Parker*, that this bible was never intended  
 for public use, but admitted to be printed for  
 the use of private families. The first edition prin-  
 ted at *Geneva* was in the year 1560. *Lewis* p.  
 276 takes notice, that in one printed 1583, fol.  
 certaine



certain questions and answers touching the doctrine of predestination, &c. were inserted. He adds in a note — “ These, I observe, were re-  
 “ printed in the editions, 4to. 1592, 1615,” ’Tis probable these questions and answers might be first joined to the *Geneva* bible of 1583. That they were not always printed with it, an edition of it in 1599, 4to. in my possession can testify. These questions and answers therefore can only demonstrate the sense of the church of *Geneva*, or of the followers of that church, touching the doctrines in question.

THE confession of faith quoted by you p. 53, is bound up at the end of my *Geneva* bible of 1599. Therefore you conclude a little too fast, that the doctrines mentioned in it — “ are the ancient, undoubted, received tenets of the Church of *England*.” I know not that it ever was joined to the authorized translations.

You are unwilling to confess “ that you have concluded too fast,” and therefore eagerly embrace any shadow of an argument in support of your conclusion — “ there is not, say you, the least reason to doubt but that this confession of faith, which is so point blank against your own creed, was originally drawn up by the reformers of the church of *England*, and has ever since been admitted, as containing the doctrines of that church.” BECAUSE (I beg the reader will observe

observe this very extraordinary proof) “ you copied it from a bible printed at *Cambridge*, by the “ King’s authority ann. 1663. with the *Bartholomew* “ act prefixed.” And will this entirely take away all suspicion of puritanism? Had you copied it from the Bishops bible; had you found it mentioned in any of the histories of the reformation; had you seen it recorded in any of the public acts of the church—this I confess, had been some degree of evidence in its favour. But you find it in a bible printed at *Cambridge* &c, 1663. And this you think a sufficient ground to build your conclusion on. Let us see then whether we cannot trace it higher, for you are gotten into modern times. You might, sir, have copied it from the *Geneva* bible printed in 1599. which has *I. Tomson’s* new testament bound with it; and the singing psalms, to which this confession is annexed: and, I believe, you will in every instance, where it appears, find it so annexed. Now, sir, the singing psalms being no part of the bible, and being the property of the stationer’s company, I apprehend you will have no information from the printing houses either of *Oxford* or *Cambridge* concerning the author or æra of this confession, but may possibly receive some account of it from that company. In the mean time, permit me to assure you that it came from *Geneva*, and I have very good reason to believe that it was the production of *John Knox*, the reformer of *Scotland*. It is taken from the “ service, discipline, and form of the common prayers and ad-  
“ ministrations

“ ministration of the sacraments used in the *English* church of *Geneva*, as it was approved by that most Reverend Divine Mr. *John Calvin*, and the church of *Scotland* <sup>a</sup>.”

THE *English* Church at *Geneva* was founded about the year 1555. *Knox* was appointed minister thereof, and sent for from *Scotland* to take upon him the care of it. In 1556. he went over to that congregation, and being pressed by his friends in *Scotland* to return thither, he gave them this answer — “ that he would visit them so soon as he might put order to that dear flock, that was committed to his charge.” From whence we may fairly infer that he had the principal hand in compiling the above form used in that church, where this confession appears. But whether he composed it or only adopted it from the *Geneva*, or other foreign forms, the church of *England*, and our reformers in either case, stand clear of it. I could have added much more in support of what is here advanced, did the limits of this letter allow of so long a digression.

THE patrons of the *Geneva* bible made use of all their power to get it established as the authorized translation, but they never could obtain any more than to have it printed here for the use of private families. *Cranmer*’s bible was always used

<sup>a</sup> See this form of prayer re-published in the *Phoenix*, V. II. P. 204.

in churches till the Bishops' was printed in 1568, which superseded it; and *James* the Ist's succeeded that in 1611.

YOUR quotation from the catechism ascribed to Bishop *Ponet* may seem more to your purpose; that catechism being set forth by command of King *Edward VI.* But neither does that come up to your point. The free-agency of man is not there denied, nor universal redemption: nor is the indefectibility of the elect asserted. The catechism it is true, speaks in pretty high terms of election and predestination. But you would have given a more fair representation of the doctrine therein contained, had you not omitted the following passage which immediately precedes your quotation, viz. "To the church properly belong those who  
 "truly fear, honour, and worship God, wholly applying their minds to live an holy and godly life,  
 "and who, placing their only hope and confidence  
 "in him, expect with certainty the blessing of  
 "eternal life." After which follows—"As many  
 "as are in this faith stedfast were chosen, predestinated &c." We see then that in this author's opinion, those only are elect and predestinated, who truly fear God and live a holy and godly life; the only fruits by which the good tree may be known<sup>a</sup>.

<sup>a</sup> The judicious reader is desired to consult *Heylin's* hist. quinq. artic. p. 2. chap. 15. at the beginning; where this quotation from Bishop *Ponet's* catechism is set in a clear and most

BUT who would have thought that we should be pressed with the authority of the synod of *Dort*? and be told that the abettors of the doctrines of free-will &c. were deprived and debarred by this synod FROM ALL OFFICES IN ANY UNIVERSITY? How do the decrees of this synod concern us? Were they ever received in *England*, or in this University? And what do you mean by saying that these errors were condemned by all the reformed churches? It was only a national synod, and it calls itself so: and its sentence against the remonstrants is directed only to all and singular the pastors &c. in *fœderato Belgio*, “in the United Provinces.” Its authority was never owned by the Lutheran churches, or here in *England*. Divines of other nations were indeed invited to this synod: but not many came. Our King *James* sent there not five Bishops and Doctors in Divinity, but only one Bishop, and three other Doctors in Divinity, and afterwards he sent Dr. *Balcanqual*, a *Scotchman*. If these entered the synod rigid Calvinists, they came from it much less so. If they signed the decrees of the synod, they did it with restrictions and limitations<sup>a</sup>. They offered these three propositions as their sentiments, which they say were in like man-

satisfactory light. This history is an answer to *Prynne's* Anti-arminianism, in which may be found this and most of your other arguments.

<sup>a</sup> *Hale's Golden Remains!*



her approved by the foreign Divines. I. “<sup>a</sup> Deus  
 “ lapsi humani generis miseratus, misit filium  
 “ suum, qui seipsum dedit pretium redemptionis  
 “ pro peccatis totius mundi.” II. “ In hoc me-  
 “rito mortis Christi fundatur universale promissum  
 “ evangelicum, juxta quod omnes in Christum  
 “ credentes remissionem peccatorum & viam æter-  
 “ nam reipsâ consequantur.” III. “ In ecclesia,  
 “ uti juxta hoc promissum evangelicum salus om-  
 “ nibus offertur, ea est administratio gratiæ suæ,  
 “ quæ sufficit ad convincendum omnes impæni-  
 “ tentes & incredulos, quod sua culpa voluntaria,  
 “ vel neglectu, vel contemptu evangelii perierint,  
 “ & beneficia oblata amiserint.”

THESE are opinions very different from yours, and plainly assert universal redemption and free-agency. It was indeed in a great measure owing to the heats and violence, with which matters were carried in that synod, and the great severity of the horrible decrees there framed, that our *English* Di-

a God having compassion on the sinful race of man, sent his own Son, who gave himself a ransom for the sins of the whole world. II. In this merit of Christ's death is founded the universal promise of the gospel; according to which all that believe in Christ may actually receive remission of sins, and life eternal. III. As according to this evangelical promise salvation is offered to all men, the administration of God's grace in the church is such, as is sufficient to convince all impenitent and incredulous men, that they have perished, and forfeited the benefits offered them, through their own voluntary fault, and through neglect or contempt of the gospel.

vines, who attended that synod, began to have less reverence for the doctrines of *Calvin*. Thus it fared with the learned Mr. *Hales*, who went thither a rigid Calvinist: “ but there I bid *John Calvin* “ good night,” said he to his friend Mr. *Farindon*<sup>a</sup>. And Bishop *Hall*, one of these Divines, published afterwards a small piece entitled, *via media*, “ the “ way of peace in these five busy articles, commonly “ known by the name of *Arminius*.” Here he endeavours to reconcile both parties by setting forth such propositions, as he thought both might agree in ; and tells us that the Church of *England*, in her articles, goes a mid-way betwixt both. Among those propositions (though I cannot subscribe to all of them) there are these following ; viz. “ God “ does neither actually damn, or appoint any soul “ to damnation, without the consideration and “ respect of sin.” “ God pitying the woful condition of man, fallen by his free-will into sin “ and perdition, sent his own Son that he should “ give himself a ransom for the sins of the whole “ world.” “ In working upon the will God does “ not overthrow the nature of the will, but causeth “ it to work after its own native manner, freely and “ willingly.” So much for the famous synod of *Dort* !<sup>b</sup> Concerning which, in answer to every thing

a Mr. *Farindon*'s letter prefixed to his *Golden Remains*.

b For a more particular account of this synod, the persons who composed it, and the methods made use of to carry their measures, I refer the reader to *Collier's* history.

you have said, I shall content myself with the words of *Collier*. Vol. 2d. P. 718. “ The British  
 “ Divines (in that synod) asserted an universality  
 “ of redemption by the death of Christ, but this  
 “ would by no means pass upon the majority. In  
 “ short, the Arminian tenets were condemned, and  
 “ the remonstrants required to subscribe to the cen-  
 “ sure of their own doctrine; and upon their refusal  
 “ of this condition about SEVEN HUNDRED families  
 “ were banished by order of the States General.”

You had better have forbore to put us in mind of what passed in the succeeding reign, or to have made mention of THAT HONOURABLE House of Commons. I desire you to consider what faction it was, which then prevailed towards the overthrow of the Church. Was it not that of the Puritans? And were not the doctrines of Calvinism their leading principles? Did they not hold these very tenets of election, absolute predestination &c. which you so warmly espouse? These were the men who cried out, <sup>a</sup> The Church, The Church,—the Temple of the Lord are we; who called themselves “ the  
 “ elect people of God,” “ his sheep,” “ his cho-  
 “ sen,” his saints;” who fancied themselves act-  
 ing under the influences of the spirit, and guided by his inspiration: and under this persuasion broke out into treason and rebellion, murdered the best of Kings, and overthrew our excellent constitution

<sup>a</sup> P. 73.

both in church and state. The doctrines which you would father upon *Cranmer* and *Ridley* were really those of *Prynn*, *Hugh Peters*, *Marshall*, *Owen*, and others, who composed the assembly of Divines, “ most of whom were (according to my Lord  
 “ *Clarendon*<sup>a</sup>) declared and avowed enemies to the  
 “ doctrine and discipline of the Church of *England*;  
 “ some of them infamous in their lives and conver-  
 “ sations; and most of them of very mean parts in  
 “ learning, if not of scandalous ignorance, and of  
 “ no other reputation than of malice to the Church  
 “ of *England*.”

ZEAL for your beloved tenets has here hurried you on to an open discovery of those principles, which you had before endeavoured to disguise under specious professions of an “ high veneration  
 “ for the doctrine and discipline of the Church of  
 “ *England*.” This honourable House of Commons, these men, who abolished episcopacy, voted down the liturgy, established the covenant, and overturned the government, were it seems, “ firmly  
 “ and zealously attached to our ancient constitu-  
 “ tion in Church and State:” These men, who had by sedition and rebellion broken down the barriers of law and justice, and, by stripping the King of even the shadow of royalty, had paved the way for his murder, must not “ be men-  
 “ tioned with those enthusiastic miscreants who

<sup>a</sup> Hist. Reb. vol. 1. b. 5. p. 415.

“ perpetrated the most horrible deed that ever the  
 “ sun beheld.” But, pray, what were the Principles of those enthusiastic miscreants? were they not the same with yours? Were not those men the saints of the earth? the elect of God? and did they not pretend to receive their commission from Jesus Christ? — In short, your defence of that honourable House, and the <sup>a</sup> authorities by which you support it, are equally worthy of the cause you are engaged in; but God grant this church and nation may never again experience the patriotism of such demagogues; who may indeed be entitled to the encomiums of a *Macauley*, or a —

WE come now to the articles of religion. With regard to them, I would observe in general that they were drawn up with great moderation; and those in particular which treat of these difficult points of free-will &c. were purposely worded in general terms, that persons, who were of different persuasions in several particulars relating to them, might yet agree in the general doctrines there delivered. They went (as Bishop *Hall* observes) a mid-way between both, guarding against the extremities on each side; on one hand condemning the Papists, who ascribed a merit to good works, and on the other the Antinomians, who denied the necessity of them. We have an instance of the like

a Sir *Walter Earle*, to whose speech you refer, was one of the leaders in the rebellion. I need not acquaint the reader with the political or religious principles of Mrs. *Macauley*.

• moderation



moderation in the 23d article, which teaches “ that  
 “ it is not lawful for any man to take upon himself  
 “ the office of public preaching or ministering the  
 “ sacraments in the congregation, before he be law-  
 “ fully called; and that “ those we ought to judge  
 “ lawfully called, which be chosen and called to  
 “ this work, by men who have public authority  
 “ given them in the congregation to call and send  
 “ ministers into the Lord’s vineyard.” Who these  
 are is not here determined. The compilers were  
 not willing to condemn or unchurch the reformed  
 churches abroad, where episcopacy was not establish-  
 ed, and therefore prudently avoided determining  
 the question, whether episcopal ordination is neces-  
 sary. They who hold, and they who deny the  
 necessity of episcopal ordination, may both subscribe  
 to this article: those only are condemned by it,  
 who hold that a man may preach without any law-  
 ful vocation. The same moderation the compilers  
 of our articles have observed in the points before  
 us. The Protestant churches abroad were divided  
 in these points: some held with *Luther*, and some  
 with *Calvin*. *Cranmer* and *Ridley* therefore, and  
 the other compilers of our articles, expressed them  
 purposely in general terms, so as to include all  
 moderate men on both sides, and condemn only the  
 extremities on either.

BUT we are told that “ these articles were drawn  
 “ up on purpose to prevent diversity of opinions, and

“ therefore the compilers of them were particularly  
 “ careful to avoid the possibility of an ambiguous  
 “ expression,” The very same objections were some  
 time ago made by Dr. *Clarke*, and have lately been  
 renewed by the author of the *Confessional*, and have  
 received a sufficient answer both from Dr. *Water-*  
*land* and the Letter-writer <sup>a</sup>. “ The compilers  
 “ could only mean diversity of opinions about  
 “ points expressed and decided in the articles,  
 “ and not about others.”

THE same Letter-writer distinguishes between  
 general propositions and ambiguous or equivocal  
 ones ; and so did Dr. *Waterland* before him <sup>b</sup>. “ It  
 “ is not fairly suggested (says that excellent writer)  
 “ that when men of different sentiments, as to par-  
 “ ticular explications, subscribe to the same ge-  
 “ neral words, that they subscribe in contradic-  
 “ tory, or even in different senses. Both sub-  
 “ scribe to the same general propositions, and  
 “ both in the same sense, only they differ in the  
 “ particulars relating to it : which is not differ-  
 “ ing, (at least it need not be) about the sense  
 “ of the article, but about particulars not con-  
 “ tained in the article.” His meaning may be  
 illustrated by the following instance : We all sub-  
 scribe to this proposition, viz. Subjects ought to  
 be obedient to their lawful sovereign ; though we

<sup>a</sup> Letter 2d. p. 136.

<sup>b</sup> Case of Arian Subscription, p. 40.

may differ about the motives of that obedience, and the authority on which it is founded; some thinking it to be of divine right, others, that it is derived merely from the compact between King and people. What you add about the “<sup>a</sup> King’s declaration prefixed to the articles” is also there fully answered. We say then that the articles are clear, as far as they go: but they leave many things relating to the points treated of undetermined. Thus the 23d article clearly condemns all who take upon them to preach, or administer the sacraments, without any outward ordination: but they leave it undetermined whether it be necessary that that ordination should be conferred by a Bishop. And thus also the articles before us clearly condemn the Papists, who hold the merit of good works; and the Pelagians, who deny the necessity of grace, and hold that original sin standeth only in the following of *Adam*; they condemn also those rigours of Calvinism, which you espouse. — But (as the above-cited Letter-writer observes) “all intermediate opinions, how to reconcile God’s prescience of a certainty of events with free-agency, the unequal vouchsafements of the means of grace, their sufficiency and efficacy, the co-operations of grace and free-will &c. are left undetermined. Betwixt the extremes which are condemned (says the same writer) nice questions may exercise the subtleties of the schools, which our articles meddle not with. Their pur-

“ pose is to recommend such a reconciliation of  
 “ grace and free will, God’s decrees, and his ge-  
 “ neral promises, as may teach us to avoid def-  
 “ pair and unclean living, and influence us to fol-  
 “ low in our doings that will of God expressly de-  
 “ clared to us in the word of God.” But to de-  
 scend to particulars :

First, OF FREE-WILL.

WE acknowledge with the article the great corruption and depravity of human nature, the necessity of grace, and the inability of man without the assistance of God’s grace to perform any good works. How injurious therefore is your insinuation “ that any of these men were expelled because  
 “ they held the<sup>a</sup> influences of the holy spirit neces-  
 “ sary to constitute every one a child of God.” There was no such article of accusation, and God forbid that there ever should. You must be sensible that you have shamefully misrepresented this matter, and that they were accused not of holding the influences, but the extraordinary, and irresistible influences of the holy spirit. But to return — as God is ready to afford his grace to all who will concur with it, so ’tis left to man’s free choice, whether he will concur with it, or no. And therefore, if he perishes for want of this grace, ’tis entirely his own fault. Will you then say that the doctrine of man’s free-will to good or

evil was held in utter abhorrence by our reformers? The contrary has appeared by quotations from the *Pia et Catholica Institutio* — “<sup>a</sup> Nec liberum arbitrium ita prædicent, ut gratiam Dei afficiant contumeliâ, nec gratiam sic efferant, ut libero arbitrio locum non relinquant” — are their words. And one of the articles of religion in King *Edward* the Vth’s time thus expresses it — “<sup>b</sup> Gratia Christi voluntati violentiam nullam infert; et nemo hâc de causâ, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit.” St. *Austin* also, the great assertor of the necessity of grace against the Pelagians, asserts the freedom of man’s will in several parts of his works. In his 47th epistle he exhorts Christians, “<sup>c</sup> ut in fide catholicâ perseverent, quæ neque liberum arbitrium negat, sive in vitam malam, sive in bonam, neque tantum ei tribuit, ut sine gratiâ Dei valeat aliquid.” Nay, he has a whole book de gratiâ et libero arbitrio, written purposely to

a “ Let them not so extol free will, as to do despite to the grace of God, nor so magnify grace, as to leave no room for free will.

b “ The grace of Christ offers no violence to the will, and no one may on this account, when he has sinned, excuse himself, as if he had sinned involuntarily, and by compulsion.

c “ That they would persevere in the catholic faith, which neither denies free-will, whether to a good or bad life, nor attributes so much to it, as that it can have any efficacy without the grace of God.



confute the error of those, “<sup>a</sup> qui sic gratiam Dei defendunt, ut negent hominis liberum arbitrium, aut, quum gratia defenditur, negari existiment liberum arbitrium.” And he there proves the freedom of the will from many texts of scripture. And indeed, if men have no freedom of will, there can be neither virtue nor vice, reward nor punishment. To say that men are from their birth laid under a necessity of sinning, is to make God the author of sin. But I chuse to urge these arguments in the words of *St. Austin*. “<sup>b</sup> Nunc verò usque adeò peccatum voluntarium est malum, ut nullo modo sic peccatum si non sit voluntarium; et hoc quidem ita manifestum est, ut nulla hinc doctorum paucitas, nulla indoctorum turba dissentiat c.” Again — “<sup>d</sup> Peccatum fit ab animâ

a “ Who so defend the grace of God as to deny the free-will of man, or think, that when the grace of God is asserted, free-will is denied.”

b “ Now sin is so far a voluntary evil, that it can by no means be sin, if it be not voluntary; and this is indeed so evident, that neither the learned few, nor illiterate many have dissented from it.”

c De vera relig. lib. 1. cap. 13.

d “ Sin proceeds from a rational soul, which has freedom of will; and the justice of God inflicts a punishment, who does nothing unjustly. Against this doctrine the Manichees with their usual blindness object; and though they are convinced that nature is not evil, but that it is in the power of man to do well or ill, yet say that the will of the soul is not free, not seeing their own absurdity; For who does not cry out that it is absurd to give precepts to him who is not at liberty to do  
“ what

“ rationali, cui liberum voluntatis arbitrium est;  
 “ & pœnam infligit iustitia Dei, qui nihil facit in-  
 “ iuste. Adversus hæc solitâ cœcitate Manichæi  
 “ latrant, et cum convincuntur naturam non esse  
 “ malum, sed in potestate esse hominis facere bonè  
 “ aut malè, dicunt non esse animæ liberam volun-  
 “ tatem, et non vident cœcitatem suam. Quis  
 “ enim non clamet stultum esse præcepta dare ei,  
 “ cui liberum non est quod præcipitur facere, &  
 “ iniquum esse eum damnare, cui non fuit potestas  
 “ iussa complere? Et has iniustitias & iniquitates  
 “ miseri non intelligunt Deo se ascribere <sup>a</sup>.” Nay,  
 all the precepts and exhortations, the promises and  
 threatnings in scripture suppose man to be a free  
 agent. “ <sup>b</sup> I have set before you life and death,  
 “ blessing and cursing, (said God to the *Jews*)  
 “ chuse life, that both thou and thy seed may live.  
 “ <sup>c</sup> Cast away from you all your transgressions  
 “ whereby ye have transgressed, and make you a  
 “ clean heart and a new spirit, for why will ye die,  
 “ O house of *Israel*? for I have no pleasure in the  
 “ death of him that dieth, saith the Lord God:  
 “ wherefore turn yourselves, and live ye.” And  
 with regard to the heathen nations before the  
 coming of Christ, we are told, “ <sup>d</sup> that the Gen-

“ what is commanded, and that it is unjust to condemn him  
 “ who had it not in his power to fulfil the command? And the  
 “ wretches do not perceive that they ascribe this injustice and  
 “ iniquity to God.

a De fide contra Manich. c. 10.

b Deut. xxx. 19. c Ezek. xviii. 31, 32. Rom. ii. 14, 15.

“ tiles which had not the law, did by nature the  
 “ things contained in the law ; and that the work  
 “ of the law was written in their hearts, their con-  
 “ science also bearing witness, and their thoughts  
 “ the mean while accusing, or else excusing one  
 “ another.” The <sup>a</sup> same scriptures which teach us  
 that God worketh in us both to will and to do, out  
 of his loving kindness <sup>b</sup> (as it should be translated)  
 exhort us also to work out our own salvation ; <sup>c</sup> to  
 give diligence, to make our calling and election  
 sure : <sup>d</sup> to lay hold on eternal life : <sup>e</sup> to receive not  
 the grace of God in vain ; and <sup>f</sup> to grieve not the  
 holy spirit of God, whereby we are sealed unto the  
 day of redemption.

BUT not to multiply instances — our Saviour  
 asserts the freedom of man’s will in that pathetic  
 address to the city of *Jerusalem*. *Matt.* xxiii, 37.  
 “ O *Jerusalem*, *Jerusalem*, thou that killest the  
 “ prophets, and stonest them which are sent unto  
 “ thee, how often WOULD I have gathered thy  
 “ children together, even as a hen gathereth her  
 “ chickens under her wings, and ye WOULD  
 “ not.” I chuse to insert here the sentiments  
 of the celebrated *Erasmus* on this passage of our  
 Saviour, and its parallel one in *Luke* 13, 34. be-  
 cause his excellent paraphrase on the gospels, you  
 know, was translated, and by the injunctions of

a Phil. ii. 12, 13.    b υπερ της ευδοκίας.    c 2 Pet. i. 10.  
 d 1 Tim. vi. 19.    e 2 Cor. vi. 1,    f Eph. iv. 30.

King *Edward VI.* and Queen *Elizabeth*, was ordered to be placed in churches for the instruction of the people. His authority then ought to have weight, as it had the sanction of our two princely leaders in the reformation. *Matt.* xxiii. 57. “<sup>a</sup> *Hierusalem, Hierusalem*, whiche killest the prophets,  
 “ and stonest to death them that be sent unto the,  
 “ howe often have I travayled to gather thy chyl-  
 “ dren together, lyke as the careful hen, fearyng  
 “ her chickens, dothe cloke them together, and  
 “ noryshe them under her wynges, and thou  
 “ wouldest not. Nothing is let passe of my be-  
 “ halfe, whereby thou mightest be saved, but con-  
 “ trarywyse thou hast done what thou canst to  
 “ bryng destruction to the, and to exclude salva-  
 “ tion from the. But to whom free wyll is once  
 “ gyven, he cannot be saved against hys wyll;  
 “ Your wyll ought to be agreeable unto my wyll.”  
 fol. Lxxxv, Again *Luke* xiii. 34. after repeating  
 the text, he adds, “ But thy stubbornnesse hath  
 “ gon beyond my goodnes: and as though thou  
 “ haddest even vowed and beheasted thy selfe to ut-  
 “ tre ruine, so dooest thou refuse all thynges whereby  
 “ thou mightest bee recovered and made whole<sup>a</sup>.”

THE image, under which our Saviour describes his affectionate concern for this obstinate, ungrateful people, is one of the most beautiful and tender in nature, expressing the softest feelings, the quickest sensations of parental affection, compassion, anx-

iety, distress. The prophet *Isaiab* had long before represented the Almighty under an image not less expressive of his readiness to save them, and of their unwillingness to be saved; as “spreading  
 “out his hands all the day to a rebellious people.” To this passage of *Isaiab* St. *Paul* appeals in vindication of God’s justice in at length rejecting the *Jews* in their national capacity; assuring them at the same time that “there is no difference between  
 “the *Jew* and the *Greek* (as individuals) for the  
 “same Lord over all, is rich unto all that call  
 “upon him;” and putting them in mind, that they may have no excuse for their infidelity, of the powerful means of salvation, and the singular opportunities of believing, which had been vouchsafed unto them, in preference to the Gentiles —  
 “But to *Israel* he saith, all day long I have  
 “stretched forth my hands unto a disobedient,  
 “and gainsaying<sup>1</sup> people.” Let me intreat you to consider well the force of these expressions, and then tell me whether it be not a mere mockery of God to represent him as all day long stretching forth his hands to the relief of those, who, he had before determined, should not be in a capacity of receiving it? or to what purpose was that pathetic address of our Lord to the city of *Jerusalem*, if he had not with the invitation also given them the power to find refuge under his wings<sup>a</sup>?

a See likewise the parable of the talents.



AS to the next article of ELECTION and REPROBATION, I think the question may be decided by what has been said under the former articles ; for if all men are to be judged according to their works, and if they have freedom of will either to do good or evil, there can be then no absolute and irrespective decrees, either of election, or reprobation. But here we are pressed with the authority of the 17th article. I answer in the words of the letter to the author of the Confessional <sup>a</sup>. The contrary opinions charged on the 17th article, are not contained in it, but are consequences drawn by different men from different parts of it, which the article was not framed to maintain, but to avoid. The article asserts a predestination to life, or God's everlasting purpose, before the foundations of the world were laid, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation ; and together with the end to grant also the means, effectual calling, justification, adoption. But when it is inferred by the fatalist, that this decree is irrespective and absolute, without faith and obedience foreseen, it is a doctrine (whether true or false) superadded to the article. And again, says the same excellent writer <sup>b</sup>, “ that “ these articles are susceptible of a sense, that is “ what you call Arminianism, is certain, because “ the compilers meant to warn people against a

<sup>a</sup> Letter 2d, p. 180.

<sup>b</sup> Let. 3d, p. 96.

“ predestination, which was contrary to conditional  
 “ promises, not to ascribe their damnation to God,  
 “ but to their own fault, and so to accord grace and  
 “ free-will, as not to maintain either to the denial  
 “ of the other. This appears by a summary of  
 “ doctrines published by them about eight years  
 “ before the articles came out, and from the Re-  
 “ formatio Legum drawn up in the same year.”  
 To which it may be proper to add the following  
 injunction <sup>a</sup> of *Edward VI.* 1547, as a clear ex-  
 planation of the sense in which our first reformers  
 understood the above article. “ Also because those  
 “ persons, which be sick, and in peril of death,  
 “ be often times put in despair, by the craft and  
 “ subtilty of the devil; who is then most busy,  
 “ and specially with them that lack the know-  
 “ ledge, sure persuasion, and stedfast belief, that  
 “ they may be made partakers of the great and  
 “ infallible mercy, which Almighty God, of his  
 “ most bountiful goodnesse, and meer liberality,  
 “ without our deserving, hath offered freely to all  
 “ persons, that put their full trust and confidence  
 “ in him: therefore that this damnable vice of  
 “ despair may be clearly taken away, and firm  
 “ belief, and stedfast hope surely conceived of all  
 “ their parishioners, being in any danger, they shall  
 “ learn, and have always in readinesse, such com-  
 “ fortible places and sentences of scripture, as do  
 “ set forth the mercy, benefits, and goodness of

<sup>a</sup> See *Sparrow's* collection of canons, and the conclusion of  
 the preface to *Queen Elizabeth's* homilies.

“ Almighty God towards all penitent and believing  
 “ persons, that they may at all times (when neces-  
 “ sity shall require) promptly comfort their flock,  
 “ with the lively word of God, which is the only  
 “ stay of man’s conscience.” Queen *Elizabeth’s*  
 injunction 1559, is almost in the same words.

I WOULD farther observe, that the article speaks of a predestination decreed by God’s counsel secret to us, and to be discerned only by the working of the spirit of Christ mortifying the works of the flesh; and directs us to receive God’s promises in such wise as they be generally set forth to us in the holy scripture: But there we shall find all these promises conditional. “<sup>a</sup> If thou wilt enter into  
 “ life keep the commandments (saith our Saviour.)  
 “<sup>b</sup> He that endureth to the end shall be saved.” His apostle exhorts us to give<sup>c</sup> diligence to make our calling and election sure: for if we do these things we shall never fall; which plainly implies, that, unless we use our own diligence, our calling and election is not sure.; and that, if we take not care to do these things, to add to our faith virtue &c. we MAY and SHALL fall.

You are pleased to give us several proofs of your notion of election, from the offices of the Church of *England*; I wish you had chosen to do it from scripture, which is our rule of faith, and by which

<sup>a</sup> Matt. xix. 17.

<sup>b</sup> Matt. x. 22. Mar. xiii. 13.

<sup>c</sup> 2 Pet. i. 10.

the doctrines of our Church must be ultimately tried; but you will find no proof there of any absolute election, without any respect to men's faith and obedience.

BUT since you appeal to our liturgy, which is appointed for the daily service of the Church, and may therefore be supposed to contain in its various offices the pure and genuine doctrines of the gospel, it will not be improper to examine it more minutely with respect to the doctrines of free-will, universal redemption, falling from grace &c.

THE sentences of scripture, with which the morning and evening prayer are appointed to begin, fully declare the free-will of man; his acceptance with God whenever he shall turn away from his wickedness; and God's faithfulness upon our confession and repentance to forgive us our sins, and to cleanse us from all unrighteousness.—The exhortation, confession, and absolution have an immediate reference to these sentences and are framed upon the doctrines herein contained. In the exhortation we are all entreated not to “dissemble nor cloak our  
“sins, but to confess them with an humble, lowly,  
“penitent, and obedient heart, to the end that we  
“may obtain forgiveness of the same:” according to which exhortation, we proceed to confession.

IN the absolution the priest declares that “Almighty God desireth not the death of a sinner but  
I 3 rather

“ rather that he may turn from his wickedness and  
 “ live,” and by divine authority pronounces that  
 “ God pardoneth and absolveth all them that truly  
 “ repent.”——What words can more fully express  
 his gracious promises to all men if they will repent,  
 or the power which he has given to all men by re-  
 pentance and faith to lay hold of those promises? —  
 In the Lord’s prayer we petition God not to lead us  
 into temptation, which implies that all, the very  
 best of men, are liable to fall into temptations and  
 divers lusts, which may drown the soul in perdition.  
 But how is this consistent with an absolute impossi-  
 bility of falling from grace?—The hymn called *Te*  
*Deum* thus celebrates the universal redemption by  
 the incarnation and death of Christ, “ when thou  
 “ tookest upon thee to deliver man thou didst not  
 “ abhor the virgin’s womb; when thou didst over-  
 “ come the sharpness of death, thou didst open the  
 “ kingdom of heaven to all believers.——The suf-  
 frages, offered up by the priest and all the congrega-  
 tion alternately, are quite inconsistent with your no-  
 tion of absolute predestination and indefectible assu-  
 “ rance. Grant us thy salvation,—take not thy holy  
 “ spirit from us.”—From the petition, “ make thy  
 “ chosen people joyful,” you infer indeed your doc-  
 trine of election; but the word *chosen* or *elect* in  
 scripture <sup>a</sup> signifies all Christians in general, or

a 2 Tim. ii. 10. Col. iii. 12. Titus i. 1. 1 Pet. i. 2.  
 2 John i. 1 Pet. v. 13. Rom. xi. 7. Ephes. i. 4.  
 2 Thess. ii. 13.



such <sup>a</sup> Christians as walk worthy of the vocation by which they are called. Nor does it bear a different sense in our offices, — God has knit together his elect, *i. e.* all Christians in one communion and fellowship—God the Holy Ghost, who sanctifieth all the elect people of God, *i. e.* all Christians, or at least all good Christians, who are ready to comply with his motions. I wonder how you could quote this, and overlook the article immediately preceding it, which expressly asserts the universality of Christ's redemption, “ I believe in God the Son, who hath  
“ redeemed me and all mankind.” All those therefore whom God the Son hath redeemed, God the Holy Ghost sanctifies : but both only on condition of their own concurrence and compliance with the terms offered. Lastly, we beseech God shortly to accomplish the number of his elect, *i. e.* all those who shall finally persevere and depart in the true faith of his holy name, as the collect itself explains it.

THE word elect frequently occurs in the Roman breviary ; the Papists make use of it in their rituals as well as we : I will only give you one instance of it ; “ <sup>b</sup> Dulcissime domine Jesu Christe, per virtutem sanctissime passionis tuæ recipe me in numerum ELECTORUM tuorum.” So that if the use of this word will prove the compilers of our liturgy

<sup>a</sup> Matt. xxiv. 24, 31. Luke xviii. 7. Rom. viii. 33.

<sup>b</sup> Modus juvandi morientes.

Predestinarians, it will prove the Church of *Rome* so too, and that in this respect it is as orthodox as Calvinism itself.

IN the litany we beseech God to strengthen such as do stand, and to raise up them that fall. In the office for *Asb-Wednesday* the exhortation fully declares the doctrine of free-will, and universal redemption, which I beg you to peruse with candor; and the prayer following the suffrages has these words: "O most mighty God and merciful Father, who hast compassion upon ALL MEN, and hatest NOTHING that thou hast made; who Wouldest NOT the death of a sinner, but that he should rather turn from his sin, and be saved &c. But to put the matter beyond all doubt, I refer you to the office of public baptism of infants: where the priest, after having read the gospel appointed for that occasion &c. thus addresses the sponsors, "Dearly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him from his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life: ye have heard also that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for; which promise he for his part will most surely keep and perform." And after having performed the office of baptism, he thus addresses the supreme being, "We yield thee hearty thanks, most

“ most merciful Father, that it hath pleased thee  
 “ to regenerate this infant with thy holy spirit,  
 “ to receive him for thine own child by adoption,  
 “ and to incorporate him into thy holy Church.”

FROM these passages I infer that it is the plain and undoubted doctrine of our Church that every person, who is by baptism admitted into the Christian covenant, is partaker of these high privileges, and becomes thereby, as our catechism sets forth, “ a member of Christ, the child of God, and an inheritor of the kingdom of heaven ;” that ALL Christians are by baptism admitted into a state of grace, and will most assuredly, if they perform their part, be entitled to the “ promises of God made to them in that sacrament.” With regard to infants the rubric declares, “ it is certain by God’s word that children which are baptized, dying before they commit actual sin, are undoubtedly saved :” with respect to those who come to age to take the promises of their sureties upon themselves, they have the same assurances on God’s part, if they will on their part perform what is promised for them, which, as the catechism declares “ they are bound to perform.” Where then is your doctrine of absolute, irrespective predestination, and reprobation? which would include children as well as adults, being as you represent it “ an absolute choice of some in preference of others, even before the children are born, or have done good or evil.” p. 55. Let me observe that our Church

in

in this rubric professedly declares her tenets on these points, to which therefore any ambiguous expression, which may occur in her other offices, must be reconciled, unless you will suppose her to be inconsistent with herself.

THIS evidence of our Church is so clear and strong, that I perceive you cannot bear the light of it, and therefore endeavour to draw a veil over it; which however plainly discovers how painful it is to you.—To elude its force you are obliged to renounce your own tenets, and to deny what you had before asserted. Your words in *P. O.* are these — “ of all  
“ others, the doctrines which deny fallen man’s free-  
“ will to good, and which maintain an ABSOLUTE  
“ CHOICE of some in preference to others, (even  
“ before the children are born, or have done good  
“ or evil &c.) are most hateful to the natural pride  
“ of our hearts.” This is your definition of pre-destination; which, having no respect to sin, must necessarily include infants as well as adults. And yet in your REPLY you call this inference “ a most  
“ unjust accusation, and tell me that you abhor  
“ the doctrine of the damnation of infants, whether  
“ baptized or unbaptized.” But as much as you abhor it, it is a necessary consequence drawn from your own definition. Can you assign any other reason why ALL infants, whether baptized or unbaptized, shall be saved, than, that the redemption purchased by Christ was universal, and ALL who do not commit actual sin are made partaker  
of

of it? if you cannot; it will necessarily follow, that actual sin is the only cause of reprobation. Here then I fix my foot, and entreat you to reconcile your doctrine of “AN ABSOLUTE CHOICE OF SOME  
 “ IN PREFERENCE TO OTHERS, EVEN BEFORE THE  
 “ CHILDREN ARE BORN, OR HAVE DONE GOOD  
 “ OR EVIL” either with YOUR OWN NOTIONS CONCERNING THE SALVATION OF ALL CHILDREN, OR the rubric of our Church. I beg you will be very explicit on this head; for here we join issue, and the whole controversy respecting the doctrines in question may be determined by it.

As to the doctrine of ABSOLUTE REPROBATION, it is no where taught in our articles, nor in the scriptures, but just the contrary. Our <sup>a</sup> articles say that “ Christ came to take away the sins of the  
 “ world; and that <sup>b</sup> Christ hath made a perfect redemption and satisfaction for the sins of the  
 “ whole world.” Our catechism teaches us that “ the Son of God redeemed all mankind.” Our communion-office expressly asserts “ that Christ  
 “ hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole  
 “ world.” Our collects declare that “ God hateth  
 “ nothing that he hath made, nor would the death  
 “ of a sinner, but rather that he should be converted  
 “ and live.” This you seem sensible of, and therefore tell us “ that “ <sup>c</sup> where we find any expressions

a Art. 35.

b Art. 31.

c P. 55.



“ in our Church service, (and I suppose in scripture  
 “ too) of Christ dying for all men &c. these mean  
 “ that his sacrifice and undertaking were infinite and  
 “ all sufficient : — but the application of this sacri-  
 “ fice and undertaking is every where confined to  
 “ the elect people of God, to his sheep, his chosen,  
 “ his church, his seed, his spouse, his members.”

A miserable quibble this ! Suppose an act of grace to be set forth by a King, declaring his royal will, that all debtors in every prison throughout his dominions should be released on condition that they would present an humble petition to him by the hand of his Son, (who had discharged their several debts) and comply with other terms therein specified : but that secret orders had been previously given to prevent greatest part of those debtors from a possibility of presenting their petition, or performing the terms required. What would you think of the wisdom or mercy of such a King ? — Such is the character under which you represent the Majesty of heaven ; such you would persuade us are his dealings with the children of men. Had you said that the redemption was universal, but its application was confined to those only who would comply with the terms of the gospel-covenant, you had spoken the words of soberness and truth : But it is an insult on common sense to acknowledge that God hath given Christ to be a propitiation for the sins of the whole world, and at the same time pretend, \* that the greatest part of the world, are without any fault

or neglect of their own, absolutely excluded from the benefit of it; that they are appointed to damnation, reprobated by God himself unto death<sup>a</sup>, and that it is not in their power to be saved. You tell us “<sup>b</sup> you could bring proof upon proof of this doctrine:” and why did not you? Those scripture appellations of the elect people of God &c. which you would appropriate to yourself and your sect, are applied in scripture to Christians in general. The elect and chosen of God are all good Christians; <sup>c</sup> Christ’s sheep are they, who hear his voice and follow him, and abound in good works. <sup>d</sup> The CHURCH<sup>e</sup> in scripture signifies the whole body of Christians, of which Christ is the head, <sup>f</sup> and we being many are one body in Christ, and every one members one of another.

THAT the doctrine of universal redemption is the doctrine of the Church of *England* has already appeared from her articles and offices. The same doctrine is also taught in her homilies. They teach “<sup>g</sup> that Christ suffered death universally for all “men.” Again, “God so loved the world, saith “St. *John*, that he gave his only-begotten Son, “that whosoever believeth in him, should not perish, “but have everlasting life.” But to whom did he give him? He gave him to the whole world, that is to say, to *Adam* and all that should come after

a Art. *Lamb.* 1. & 9. P. 44, 45.

b P. 55.

c Joh.

x. 3, 4.

d Matt. xxv. 32 &c.

e Eph. v. 23 &c.

f Rom. xii. 5.

g Second hom. on the passion.

him. That this was also the doctrine of our first reformers, appears already from the citations produced from *Cranmer*, *Hooper*, and *Latimer*.

To these might be added the testimony of other foreign Protestants, and those of the primitive writers. “<sup>a</sup> For the four first ages, says the learned Bishop *Bull*, no true member of the Catholic Church ever dreamt of that predestination, which some now make the very basis and foundation of Christianity. Those pious Christians, illustrious both in their life and death, lived and died in the firm persuasion of those truths, that Christ was the common Saviour of mankind, that no one to whom the gospel of Christ was made known could attain eternal happiness without obeying his commands; that no one could obey these commands without the grace and spirit of Christ; that the grace of God would not work out our salvation without the concurrence of our own industry: that this grace was wanting to no man; that he, who by the grace of God was in a state of salvation, might by his own fault fall from that state and perish eternally, and therefore he who standeth should take heed lest he fall.” But I rather choose to appeal to the testimony of scripture. And I could wish you had rather con-

<sup>a</sup> *Bulli opera*, p. 682. In confirmation of this assertion Bp *Bull* has produced the testimony of several of the primitive FATHERS, *Irenæus*, *Origen*, *Cyprian*, *Basil* &c. to which I refer you. P. 648.

sulted your bible, than had recourse to certain questions and answers bound up with it. There you will find the doctrine of universal redemption taught in the plainest terms. There the gospel is called the <sup>a</sup> grace of God, which bringeth salvation to all men. Our Saviour himself declares <sup>b</sup> “ that God “ so loved the world, that whosoever believeth in “ him should not perish, but have everlasting life.” St. *Paul* teaches us, <sup>c</sup> “ that Christ Jesus gave himself a ransom for all; that <sup>d</sup> he died for all; <sup>e</sup> that “ as by the offence of one, judgment came upon all “ men to condemnation, even so by the righteous- “ nefs of one the free gift came upon all men unto “ justification of life; that he is the Saviour of all “ men, specially of those that believe.” And, addressing himself to the Athenians, he tells them — “ The times of ignorance God winked at; but now “ commandeth ALL MEN EVERY WHERE to re- “ pent,” and assigneth this reason for God’s universal command; “ because he hath appointed a day “ in which he will judge the world in righteous- “ nefs.” *Acts* xvii. 30, 31. St. *John* <sup>e</sup> says, “ Jesus “ Christ is the propitiation for our sins: and not “ for ours only, but also for the sins of the whole “ world.” Nay, he died for them that perish, “ <sup>h</sup> destroy not him with thy meat, for whom Christ

<sup>a</sup> Επεφάνη χάρις η χάρις τε Θεοῦ η σωτηρίας πᾶσιν ἀνθρώποις.  
Tit. ii. 11.

<sup>b</sup> Joh. iii. 16.

<sup>c</sup> 1 Tim. ii. 5, 6.

<sup>d</sup> 2 Cor. v. 14.

<sup>e</sup> Rom. v. 18.

<sup>f</sup> 1 Tim. iv. 10.

<sup>g</sup> Joh. ii. 1, 2.

<sup>h</sup> Rom. xiv. 15.

“died,” saith the apostle. Again, “<sup>a</sup> Through thy knowledge shall the weak brother perish, for whom Christ died?” Again, we are told, “<sup>b</sup> that God would have all men to be saved; <sup>c</sup> that he is not willing that any should perish, but that all should come to repentance.” How dare you then confine the application of this redemption to the Elect only, *i. e.* to yourself and a few other babes of grace? Do you consider the dreadful consequences of this doctrine? a doctrine injurious both to God and man. That God should consign over the greatest part of mankind to everlasting destruction before they were born, without any respect to their good or evil works; that he should give them no power to perform any good work, and yet should damn them eternally for not doing what they were under an absolute impossibility of doing, is a doctrine, which it is impossible to reconcile to any notions, which we can form of God’s goodness, holiness, or justice. “These wretches do not understand that they ascribe these sins and iniquities to God” (says St. *Austin*). But to this you think it sufficient to answer, “<sup>d</sup> O man, who art thou that repliest against God?” But St. *Paul* there speaks of those gifts of God, which he disperses arbitrarily, according to his good pleasure. He may impart the clear knowledge of his will to one nation and not to another, without any impeachment of his

a 1 Cor. viii. 11.  
d P. 56. Rom. ix. 20.

b 1 Tim. ii. 4.

c 2 Pet. iii. 9.



justice. <sup>a</sup> But with regard to rewards and punishments, there is no respect of persons with God ; but he will render to every man according to his deeds. But you are pleased to object against “ making the “ Almighty spirit dependent on the will of the fallen “ creature.” p. 73. And do not you see that you compliment the omnipotence and sovereignty of God at the expence of his justice, holiness and goodness ? Must not the sentence of a righteous judge depend on the behaviour of those over whom he exercises judgment ? And if God will judge the world in righteousness, must not his decrees with regard to this judgment, in this respect, depend on the actions of his creatures, and the use they have made of their free-will ?

TELL me, if you can, how God can lay any man under a necessity of sinning consistently with his goodness ; or how he can sentence a man lying under that necessity to eternal damnation consistently with his justice and righteousness. I charge not you, sir, but I must charge your doctrine, in its necessary consequences, with the most glaring absurdity and gross impiety against God ; I wish too you would consider how uncharitable your notions are with regard to mankind. Pray, who are these sheep, these elect people of God, to whom you and your associates would confine the benefits of Christ’s redemption ? — Yourself only — all the rest of mankind

<sup>a</sup> Rom. ii. 6 &c. See answer to the Confessional, letter iii. p. 82.

you most charitably consign over to eternal damnation. The heathen world, I suppose, are not to be reckoned among the elect people of God, nor belong to his Church : all Heretics and Papists are excluded, for they are limbs of anti-christ, hold doctrines of devils, and shall be damned with unquenchable fire : and all Protestants too, who have adopted this heresy of universal redemption, and hold these doctrines of devils, these Popish <sup>a</sup> doctrines of free-will, conditional salvation &c. fall under the same censure, and are also <sup>b</sup> to BE DAMNED WITH UNQUENCHABLE FIRE. They only

<sup>a</sup> You pretend, p. 73, to be much alarmed at the great increase of Popery in our land, and insinuate that we, by holding the doctrine of free-will and universal redemption, are the most strenuous abettors of it, “ declaring that there is less danger to be “ apprehended from private mass-houses than from public authorized chairs of oratory.” But let me tell you, that the only quarter from whence any real danger may be apprehended is that, from whence divisions are caused, and schisms made in the Church. The great door to Popery has been opened by the presumption of ignorant and foolish men, who pretend to be teachers, and fill their hearers with spiritual pride, and a contempt of their lawful pastors — who draw them from, what you call, the public authorized chairs of oratory, into private societies, and illicit conventicles, and teach them to neglect the service, and despise the ordinances of the Church. It has been the constant business of Papists to sow divisions among us, from whence they have reaped a plentiful harvest, to the increase of which you and your friends have greatly contributed. Knowing how much their cause is promoted by your performance, the Popish priests have been very industrious in dispersing and recommending it.

<sup>b</sup> P. 54.

who

who are predestinated, who feel in themselves the motions of spiritual life, and an assurance of their own salvation, are the chosen flock; all others are excluded, all the good people of *England*, except the Methodists, Moravians &c. all the University of *Oxford*, except the pious congregation of Mrs. *Durbridge*. Thus you confine that grace of God, which bringeth salvation to all men, to yourselves alone, and damn all others who are not of your sect and party: and herein you are more uncharitable than the Papists themselves; they admit all of their communion, which takes in a large body of Christians. You exclude even your fellow Protestants, all but those, who in these abstruse and difficult points hold the same tenets with yourselves.

AND herein you fully verify the observations of the learned Bishop *Sherlock*, whose description of your tenets is so just, and so much to the purpose, that I cannot better close this article than in his words. “<sup>a</sup> Whoever, says that great man, will examine into the bottom of men’s thoughts upon this subject, will find that the conclusion they make is commonly influenced by the consideration of their own circumstances. Every man in this case takes care of himself, and leaves the way open to his own salvation, how strongly soever he bars it against others. The great ad-

<sup>a</sup> Discourse V. Vol. 2d.

“ vocates of election and reprobation always reckon  
 “ themselves in the number of the elect; and,  
 “ that their iniquities, of which they are often  
 “ conscious, may not rise up against them, they  
 “ maintain that the act of man cannot make void  
 “ the purpose of God, or the sins of the elect de-  
 “ prive them of the benefit of God’s eternal de-  
 “ cree. Thus secured, they despise the virtues  
 “ and moral attainments of all men, and doom  
 “ them with all their virtues to destruction; whilst  
 “ they advance themselves with all their sins to  
 “ a throne of glory, prepared for them before  
 “ the world began.

YOUR doctrine of PERSEVERANCE is nearly al-  
 lied to the two former, If man has no free-will,  
 but is absolutely predestinated to eternal salvation,  
 then we must acknowledge that he cannot fall  
 from grace. On the other hand, if we may fall  
 from grace, there can be no absolute decree of  
 election. And here you and your disciples hold,  
 that he who is once a child of God is always a  
 child of God, and that God never casts off those  
 whom he hath once received. But herein you  
 contradict the articles of the Church of *England*, to  
 which you have subscribed, and therefore are sub-  
 ject to the same censures you so liberally bestow on  
 us. The 16th article teaches that, after we have  
 received the Holy Ghost, we may depart from  
 grace given, and fall into sin; and that deadly sin  
 is here meant, appears from the beginning of the  
 article,

article. It follows that by the grace of God we may rise again, which plainly implies that we also may not rise again.

You contradict our homilies. Among the homilies published in King *Edward* the VIth's time, there is one concerning the danger of falling from God. It speaks of those who truly believe the gospel; "be transformed to the image of Christ; be made partakers of the heavenly light, and of the holy spirit; and be fashioned to him in all goodness requisite to the children of God;" and says that "if they after neglect the same, if they be unthankful unto him; if they order not their lives according to his example and doctrine &c. he will take away from them his kingdom &c. and if they remain disobedient to his word and will, they shall never enter into his rest, which is the kingdom of heaven."

IN the second homily on the same subject we are told, "that if we, who are the chosen vineyard of God, bring not forth good grapes, that is to say, good works,—he will let us lie waste, will give us over; he will turn away from us, he will dig and delve no more about us—he will suffer us to bring forth brambles, bryars and thorns; all naughtiness, all vice; and that so abundantly, that they shall clean overthrow us, choke, strangle, and utterly destroy us;" and applying this parable, the homily adds, "Let us beware there-



“ fore, good christian people, lest that we reject-  
 “ ing or casting away God’s word, be at length  
 “ cast off so far, that we become as the children  
 “ of unbelief, in a damnable state.”

THE same doctrine is taught in the second book  
 of homilies published in Queen *Elizabeth’s* time.  
 “ <sup>a</sup> These things well considered, let us now in the  
 “ rest of our life declare our faith that we have in  
 “ this most fruitful article, by framing ourselves  
 “ thereunto, in rising daily from sin to righteous-  
 “ ness, and holiness of life: for what shall it avail  
 “ us (saith St. *Peter*) to be escaped and delivered  
 “ from the filthiness of the world, through the  
 “ knowledge of our Lord and Saviour Jesus Christ,  
 “ if we be entangled again therewith, and be over-  
 “ come again? Certainly it had been better, (saith  
 “ he) never to have known the way of righteous-  
 “ ness, than after it is known, to turn back again  
 “ from the holy commandment of God given unto  
 “ us—What a shame were it for us, being so clearly  
 “ and freely washed from our sins, to return to  
 “ the filthiness thereof again: What a folly were  
 “ it, thus endowed with righteousness, to lose it  
 “ again? What a madness were it to lose the in-  
 “ heritance that we be now set in, for the vile and  
 “ transitory pleasure of sin? And what an unkind-  
 “ ness should it be, where our Saviour Christ is  
 “ come to us, to dwell with us as our guest, to

<sup>a</sup> Sermon on the resurrection, p. 193.

“ drive him from us, to banish him violently out  
 “ of our souls, and instead of him, in whom is all  
 “ grace and virtue, to receive the ungracious spi-  
 “ rit of the devil ?” &c.

YOU differ from our first reformers, as appears from the quotations already produced from *Pia et Catholica Institutio—Reformatio Legum*—Bishop *Hooper* and *Latimer*.—They held that we might fall from grace, and a state of righteousness; “ that those who were written in the book of life  
 “ might again be blotted out of it.” You differ from the first reformers in *Germany*, and from their confessions, on the plan of which our own articles were first formed. <sup>a</sup> The confession of *Augsburg*, the first summary of Protestant faith, condemns the Anabaptists, who denied that those who were once justified could lose the Holy Ghost. <sup>b</sup> The *Saxonick* confession compiled by *Melancthon* 1551, with design to offer it to the council of *Trent*, in the name of all the Protestants, and unanimously approved by the *German* divines, says—“ ex simi-  
 “ libus dictis manifestum est aliquos renatos con-  
 “ tristare et excutere spiritum sanctum, et rursus  
 “ abjici a Deo, ac fieri reos iræ Dei, et æterna-  
 “ rum pænarum.”

BUT, what is still worse, you contradict the holy scriptures. The prophet *Ezekiel* <sup>c</sup> puts the

<sup>a</sup> Art. 12.

<sup>b</sup> *Sleidan's Hist. Ref.* b. xxii. p. 510.

<sup>c</sup> Ezek. xxxiii. 13. xviii. 24. See Dr *Randolph's* sermon on Rom. viii. 16.

very case of a man in a state of salvation, in God's favour, who afterwards turns from his righteousness, and finally perishes—"when I shall say to the "righteous that he shall surely live, if he trust to "his own righteousness, and commit iniquity, all "his righteousness shall not be remembered, but for "his iniquity that he hath committed, he shall die "for it." In the scriptures of the New Testament we are exhorted <sup>a</sup>to work out our own salvation with fear and trembling; <sup>b</sup>to give diligence to make our calling and election sure; <sup>c</sup>not to be high-minded, but fear, lest we also be cut off; <sup>d</sup>he that thinketh he standeth is admonished to take heed lest he fall. We read of some <sup>e</sup>who were once enlightened and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come, who have afterwards fallen away, and that so totally and finally, that it was impossible to renew them again unto repentance. And of others we <sup>f</sup>read, who had escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, who have been again entangled therein, and overcome, whose latter end was worse than the beginning. The great Apostle St. *Paul* speaks with great diffidence and doubt of his own salvation—<sup>g</sup>"Brethren, says he, "I count not myself to have apprehended, but this

a Phil. ii. 12.

b 2 Pet. i. 10.

c Rom. xi. 20, &amp;c.

d 1 Cor. x. 12.

e Heb. vi. 4, &amp;c.

f 2 Pet. ii. 20.

g Phil. iii. 13, 10.

“ one thing I do, forgetting those things which are  
 “ behind, and reaching forth unto those things  
 “ which are before, I press toward the mark for the  
 “ prize of the high calling of God in Christ Jesus.”  
 And again in another <sup>a</sup> place, “ I keep under my  
 “ body and bring it into subjection, lest that by  
 “ any means, when I have preached to others, I  
 “ myself should be a cast-away or <sup>b</sup> reprobate.”

BISHOP *Sherlock* in his discourse on the text,  
 “ Work out your own salvation with fear and  
 “ trembling” (Disc. IV. Vol. 2d.) having recon-  
 ciled the doctrine of God’s grace with the necessity  
 of our own endeavours, and pointed out the several  
 kinds of false or slavish fear, proceeds thus to the  
 description of the true christian fear. “ Now then  
 “ we are come to that which is indeed the good  
 “ Christian’s fear, his constant fear; and that is,  
 “ the fear of himself: let him that standeth, says  
 “ the Apostle, take heed lest he fall. There is  
 “ no man so perfect but that he ought to carry  
 “ this fear about him; and where his fear points,  
 “ there must his care and diligence be applied,  
 “ that is, to himself still: he must watch his pas-  
 “ sions and affections, lest any of them break  
 “ out into open enmity against God; his rebel  
 “ heart must be guarded, lest it quench the holy  
 “ flame, which God has kindled in it, lest it do  
 “ despoil to the spirit of God, which comes to  
 “ dwell and inhabit in it.” And a little after,

<sup>a</sup> 1 Cor. ix. 27.

<sup>b</sup> ἀδόκιμος.

where

where he considers the consequences of the Apostle's doctrine and exhortation in the text, he proceeds thus — " It is evident that the christian  
 " state is not a state of security ; for security is  
 " inconsistent with any kind of fear and trem-  
 " bling, and is indeed a condition that does not  
 " call even for care and diligence. In a state of  
 " security a man cannot even fear for himself ; for  
 " to be sure of salvation, he must be sure of every  
 " thing necessary to it ; and therefore he must  
 " either be sure that he is to have no part him-  
 " self in working out his salvation ; or, if he is to  
 " have any, he must be sure and certain that he  
 " shall perform it : either of which excludes all  
 " manner of fear and trembling. Much less can  
 " he, who is sure of being saved, fear being pu-  
 " nished : So that there is no kind of fear left for  
 " him ; and the Apostle's exhortation will have no  
 " meaning in it to such a man. Work out your  
 " salvation with fear and trembling : With fear of  
 " what ? since nothing is left to be afraid of. And  
 " yet to be sure of your salvation has been made  
 " by some a necessary sign of regeneration and  
 " adoption : and hence has proceeded the doctrine,  
 " that grace once received can never be lost : and  
 " if so, those who have received grace, can have  
 " no reason to fear and tremble. And yet it can-  
 " not be denied that the Philippians, to whom the  
 " Apostle writes, had received grace ; since from  
 " his own testimony we learn, that they had  
 " obeyed always ; that in his bonds, and in the  
 doctrine



“ doctrine and confirmation of the gospel, they  
 “ had been partakers of his grace. Grace then  
 “ they had received; what then had they to fear?  
 “ if grace once received cannot be lost, that is, if  
 “ grace gives security of salvation. To make  
 “ then the Apostle consistent with himself, we  
 “ must affirm, that it is his doctrine that grace  
 “ may be lost; and that even those, who have  
 “ made great progress in gospel obedience, are  
 “ not secure of their state; but must labour on,  
 “ and work on with fear and trembling, lest they  
 “ come short of the promises they have received.”

As to the doctrine of JUSTIFICATION BY FAITH,  
 let us see wherein we differ. First then we all  
 hold that we are justified freely by God's grace,  
 that there is no merit in good works, that we are  
 not to place our redemption, or rest our plea on  
 any works that we have done or can do, but only  
 on the mercy of God, and the merits of our Re-  
 deemer. And on the other hand I should hope  
 that all, who believe the gospel, would agree that  
 good works are the necessary condition both of  
 our justification and salvation. Whether we con-  
 sider the first justification of persons received into  
 the Christian church, — the scripture teaches us  
 that repentance, which consists in ceasing to do  
 evil, and learning to do well, is necessary as pre-  
 vious to this justification. *John the Baptist* pre-  
 pared the way of the Lord by preaching the bap-

tism of repentance for remission of sins. — The first doctrine which our Saviour himself preached was — “<sup>a</sup> Repent ye, and believe the gospel.” And with the same doctrine his Apostles opened their commission — “<sup>b</sup> Repent and be baptized “ every one of you in the name of Jesus Christ, “ for the remission of sins.” — Or if we ask what is the condition of our final justification at the day of judgment, both Christ and his Apostles will inform us <sup>c</sup> that God will then render to every man according to his works. What do you mean then by censuring those “<sup>d</sup> who look to a righteousness “ of their own, made up of terms, qualifications, “ conditions, and such like trumpery, for acceptance “ before God ?” and asserting “<sup>e</sup> that works are no “ parts or conditions of our justification ?” Parts or conditions — Are these synonymous terms ? Pray, sir, what do you understand by parts ? We hold, as well as you, that justification is the act of God alone, conferred on us freely by his grace ; — that our own good works have no proper efficiency in the act of our justification ; have no worth or merit in them ; — that <sup>f</sup> we have all sinned, and come short of the glory of God, and can be justified and saved only by faith, by a reliance on the mercies and merits of Christ. But that good works, though imperfect and worthless, are yet required by God, as necessary terms, qualifications and conditions, both of our justification and salvation, and that we can-

<sup>a</sup> Mark i. 15.<sup>b</sup> Acts ii. 38.<sup>c</sup> Mat. xvi. 27.

Rom. ii. 6.

<sup>d</sup> P. 61.<sup>e</sup> Ibid.<sup>f</sup> Rom. iii. 23.

not be justified and saved without them, you cannot deny, without denying all the scriptures from one end to the other; and contradicting the very homilies, to which you appeal. "If thou wilt enter into life, keep the commandments," saith our Saviour <sup>a</sup>. "Without holiness no man shall see the Lord," saith the Apostle <sup>b</sup>. After having quoted the homily, you tell us with an air of triumph — "c Here is no mention of works either as conditions or as parts of justification, which, as plain as words can make it, is attributed ONLY to faith." I should wonder indeed if there were any mention of works, after the pains you have taken to suppress it, and when by your unfair method of quotation you have forced it to speak only your own language. But had you proceeded only one sentence further, you would have found the homily not so silent on that head as you would willingly represent it to be; for it immediately follows, "d And yet that faith doth not exclude repentance, hope, love, dread, and the fear of God to be joined with true faith in every man that is justified, but it excludeth them from the office of justifying: so that although they be all present together in him that is justified, yet they justify not altogether. Nor doth that faith also exclude the justice of our good works necessarily to be done afterwards of duty towards God, (for we

<sup>a</sup> Matt. xix. 17.      <sup>b</sup> Heb. xii. 14.      See *Bulli* op. p. 509, 655 &c.      <sup>c</sup> P. 59.      <sup>d</sup> Homily of salvation, part i. c. i.

“ are most bounden to serve God in doing good  
 “ deeds commanded by him in holy scripture, all  
 “ the days of our life) but it excludeth them, so  
 “ that we may not do them to the intent to be  
 “ made good by the doing of them.”

NOR is your other extract less partial, where you have omitted the words immediately following it for very obvious reasons, because they explain the sense in which the Greek and Latin Fathers hold justification by faith only. “<sup>a</sup> Nevertheless (says the homily) this sentence, “ that we be justified by faith only,” is not so meant by them (the fathers) that the said justifying faith is ALONE in man, without true repentance, hope, charity, dread and the fear of God at any time and occasion; for when they say we be justified freely, they mean not that we should or might afterwards be idle, and that nothing should be required on our part afterwards; neither mean they so to be justified without our good works, that we should do no good works at all, as shall be more expressed at large hereafter: But this proposition, that we be justified by faith only, freely and without good works, is spoken for to take away clearly all merit of our works, as being insufficient to deserve our justification at God’s hands, and thereby most plainly to express the

<sup>a</sup> Homily of salvation, part ii. c. 3. <sup>w</sup> See likewise St. Paul’s doctrine of justification by faith most admirably explained in the Institution of a Christen man, in the chapter on faith, p. 1, 2.

“ weak-

“ weakness of man, and the goodness of God ; the  
 “ imperfectness of our own works, and the most  
 “ abundant grace of our Saviour Christ.”

AGAIN, in the declaration of the true, lively,  
 and Christian faith, the homily thus expresses itself.

“ He that believeth all that is spoken of God in the  
 “ bible is true, and yet liveth so ungodly, that he  
 “ cannot look to enjoy the promises and benefits of  
 “ God ; although it may be said, that such a man  
 “ hath a faith and belief to the words of God, yet  
 “ it is not properly said that he believeth in God,  
 “ or hath such a faith and trust in God, whereby he  
 “ may surely look for grace, mercy, and everlasting  
 “ life at God’s hand, but rather for indignation and  
 “ punishment, according to the merits of his wick-  
 “ ed life :” and the 3d sermon concludes with this  
 exhortation — “ Let us therefore ( good Christian  
 “ people) try and examine our faith, what it is : let  
 “ us not flatter ourselves, but look upon our works,  
 “ and so judge of our faith what it is. Christ him-  
 “ self speaketh of this matter, and saith, the tree is  
 “ known by the fruit : therefore let us do good  
 “ works, and thereby declare our faith to be the lively  
 “ christian faith. Let us by such virtues, as ought to  
 “ spring out of faith, shew our election to be sure and  
 “ stable, as *St. Peter* teacheth ; endeavour yourselves  
 “ to make your calling and election certain by good  
 “ works. And also he saith, minister or declare in  
 “ your faith virtue, in virtue knowledge, in know-  
 “ ledge temperance, in temperance patience, in pa-  
 “ tience



" tience godliness, in godliness brotherly charity, in  
 " brotherly charity love : so shall we shew indeed  
 " that we have the very lively Christian faith, and  
 " may so both certify our conscience the better that  
 " we be in the right faith, and also by these means  
 " confirm other men. If these fruits do not follow,  
 " we do but mock with God, deceive ourselves, and  
 " also other men. Well may we bear the name of  
 " Christian men, but we do lack the true faith that  
 " doth belong thereunto ; for the true faith doth ever  
 " bring forth good works, as St. *James* saith ; shew  
 " me thy faith by thy deeds. Thy deeds and works  
 " must be an open testimonial of thy faith ; other-  
 " wise thy faith (being without good works) is but  
 " the devil's faith, the faith of the wicked, a phan-  
 " tasy of faith, and not a true Christian faith. And  
 " like as the devils and evil people be nothing the  
 " better for their counterfeit faith, but it is unto  
 " them the more cause of damnation ; so they that  
 " be Christians, and have received knowledge of  
 " God and of Christ's merits, and yet of a set pur-  
 " pose do live idly, without good works, thinking  
 " the name of a naked faith to be either sufficient  
 " for them ; or else setting their minds upon vain  
 " pleasures of this world, do live in sin without re-  
 " pentance, not uttering the fruits that do belong  
 " to such an high profession, upon such presump-  
 " tuous persons and wilful sinners must needs re-  
 " main the great vengeance of God, and eternal  
 " punishment in Hell prepared for the unjust and  
 " wicked livers." These, sir, are the words of our  
 church,

church, which joins faith and good works together, making them both necessary conditions of our salvation, following herein the authority and example of *St. Peter*, who declares (*Acts* x. 34, 35.) “That  
 “God is no respecter of persons; but in every  
 “nation he that feareth him, and worketh righteousness is accepted of him.” Which declaration is a short, but full confutation of all your tenets.

THE judicious HOOKER speaks the same language — “<sup>a</sup> Actual righteousness, says he, which is  
 “the righteousness of good works succeedeth all,  
 “followeth after all, both in order and time: which  
 “being attentively marked, sheweth plainly how  
 “the faith of true believers cannot be divorced from  
 “hope and love; how faith is a part of sanctification, and yet unto justification necessary; how  
 “faith is perfected by good works, and not works  
 “of ours without faith; and finally, how our fathers might hold that we are justified by faith  
 “alone, and yet hold truly that without works we  
 “are not justified.” This likewise is the doctrine both of *St. Paul* and *St. James*. But for a fuller discussion of this matter, I beg leave to refer you to that excellent treatise of Bishop *Bull*, entitled, *Harmonia Apostolica*. In the conclusion of that work, the learned and pious author warns us to beware of four errors in this article of justification. First, that of the Papists, who ascribe a merit to good works. Secondly, that of the Antinomians,

<sup>a</sup> Discourse on justification, Sect. 21.

who deny the necessity of good works. Thirdly, that of the Pelagians, who deny the necessity of grace. Fourthly, that of the Manicheans, who deny all free-will.

I SHALL close the whole with the evidence of Bishop *Hopkins*, which possibly may have some weight with you, as you have enlisted him under your banner. His sentiments on FREE-WILL are expressed in the following words—— “ If the devil  
 “ could force men, he would likewise justify them,  
 “ for that can be no sin, where there is no liberty :  
 “ the same temptation which compels to any ac-  
 “ tion, would likewise make that action to be no  
 “ transgression, because laws are not given but upon  
 “ supposition of freedom ; and therefore whosoever  
 “ sins upon a temptation, sins not merely because  
 “ he was tempted, but because he would sin ; and  
 “ though the sin had not been committed without  
 “ the temptation, yet the devil can be no farther  
 “ chargeable than only because his malice prompts  
 “ him to persuade us : our own wills are the most  
 “ dangerous devils, freely embracing the proffers of  
 “ Satan, and consenting to our own destruction,  
 “ and whilst we consent to that upon which God  
 “ hath threatened and entailed it : and therefore  
 “ when thou sinnest, think not to lay the fault upon  
 “ Satan, or his evil instruments, whom he makes  
 “ use of in tempting ; for though it be their fault  
 “ and guilt to tempt, yet it is only thine to yield ;  
 “ and

“ and God will not condemn thee for being tempted,  
 “ which thou couldest not help, but for yielding  
 “ and consenting, which is thine own free act, and  
 “ thine own sin also ; thou, who art drawn away  
 “ by thy lewd companions to abuse thyself, and  
 “ dishonour thy body by riot and luxury, or to  
 “ break God’s laws and man’s by theft, or any  
 “ other condemned crimes, though thou hast a  
 “ great deal of reason to hate them, yet hast thou  
 “ infinitely more reason to hate and abhor thyself ;  
 “ they can but persuade, they cannot compel thee ;  
 “ yea, if they should threaten thee with death it-  
 “ self, unless thou consentest, yet thou liest under  
 “ no force, but sinnest freely, and upon very weak  
 “ motives dost destroy and damn thy own soul,  
 “ since all motives inducing to sin must be account-  
 “ ed weak, when God hath overbalanced them with  
 “ the promise of everlasting life, and the threaten-  
 “ ing of everlasting death : and therefore we find  
 “ God as justly as frequently in scripture charging  
 “ men’s perdition upon themselves, and laying the  
 “ blood of their souls upon the stubborn resolved-  
 “ nefs of their own wills, *Hosea* 13. 9. O Israel  
 “ thou hast destroyed thyself. *John* 5. 40. Ye will  
 “ not come unto me that you may have life. *Matt.*  
 “ 23. 37. O *Jerusalem, Jerusalem*, how often would  
 “ I have gathered you, as a hen gathereth her  
 “ chickens under her wings, and you would not !  
 “ and therefore let your temptations be what they  
 “ will, yet the sin and guilt is still your own, if, as

“ you are led into temptations, so temptations lead  
 “ you into sin<sup>a</sup>. ”

HIS doctrine of good works is delivered in words, worthy of your serious consideration and application. In his sermon on *John* 7. 19. — Did not *Moses* give you the law, and none of you keepeth the law ? — he thus expresses himself, “ I hope  
 “ that what has been spoken of them (the com-  
 “ mandments) has not been as water spilt upon the  
 “ ground, or a sound only scattered and lost in the  
 “ air ; for these things are of infinite concernment  
 “ to us : the knowledge and practice of them is as  
 “ much worth as heaven and eternal life. And I  
 “ may say unto you, as *Moses* to the *Israelites*, I  
 “ have set life and death before you : life if you  
 “ will hearken and obey, but eternal death and de-  
 “ struction if ye refuse and rebel. Entertain not any  
 “ low and debasing thoughts of the law : think not  
 “ the preaching of it unworthy the freedom of gos-  
 “ pel times, or of gospel spirits : I know that a  
 “ company of flush notionists, who are very will-  
 “ ing to shake off the yoke from their necks, and to  
 “ deliver themselves rather from the conscience,  
 “ than from the power of sin, have clamoured  
 “ against this way of pressing duty, and enforcing  
 “ the authority of the law, as LEGAL PREACHING ;  
 “ and have blasphemed it, as contrary to that li-  
 “ berty which Christ has purchased for us ; and  
 “ much beneath the spiritual attainments of those

a *Hopkins* on the Lord's Prayer.

“ that



“ that are made perfect in him. And I fear lest  
 “ some of that corrupt leaven may still remain in  
 “ the spirits of too many who delight only to hear  
 “ of the riches of free grace, the priviledges of  
 “ saints, the all-sufficiency and willingness of Christ  
 “ to save them, and can melt themselves away in  
 “ the very sweetness and tenderness of their souls  
 “ under such glorious discoveries. But if obedience  
 “ and good works be pressed ; if we preach to them  
 “ concerning righteousness, temperance and justice,  
 “ and those moral duties of the law, which respect  
 “ our deportment towards men, as well as those  
 “ which respect the worship and service of God, this  
 “ is flat and insipid to these nice refined professors,  
 “ and they are ready with a scornful pity to censure  
 “ it for honest, moral, doctrine, fit only for young  
 “ beginners, who are not as yet come from under  
 “ a legal dispensation. — Beware, my brethren,  
 “ that you do not thus vilify and disparage the holy  
 “ law of God. For let me tell you, this is the rule  
 “ that he hath given us to guide our actions, and  
 “ this is the law by which he himself will judge  
 “ them : there is no other way to obtain salvation  
 “ but only through obedience to it. This law is  
 “ the very gate of heaven, and the two tables are  
 “ the two leaves of it. We shall never enter into  
 “ it but only through these, *Rev.* 22. 14. blessed  
 “ are they that do his commandment that they may  
 “ have right unto the tree of life, and may enter in  
 “ through the gates into the city. Although our  
 “ salvation be the purchase of Christ, and he alone

“ hath redeemed us from death, and procured for  
 “ us glory and immortality by his own most pre-  
 “ cious blood, yet here the scripture affirms, that  
 “ we obtain a right unto the tree of life; *i. e.* to  
 “ everlasting life, by our obedience, and doing the  
 “ commands of God. A right, not indeed of me-  
 “ rit, but a right of evidence; - our obedience to  
 “ the law is the only found evidence that we can  
 “ have for our right to the promises of the gospel;  
 “ and without an universal obedience in the whole  
 “ course of our lives, all our joys and comforts and  
 “ confident expectations of heaven and happiness  
 “ are but splendid delusions, and enthusiastical  
 “ dreams, by which men of loose principles and  
 “ practices seek to unite together two things which  
 “ God hath put at an irreconcilable distance; that  
 “ is to say, an unholy life here, and an happy life  
 “ hereafter. And if to press this great truth upon  
 “ the conscience, and to insist on the necessity of  
 “ new obedience, and repentance from dead works,  
 “ as well as faith in our Lord Jesus Christ, be legal  
 “ preaching, let mine be ever so accounted. But  
 “ indeed this is so far from being a legal doctrine,  
 “ that it is one of the greatest and most precious  
 “ truths that the gospel exhibits. To preach of  
 “ justification by the law as a covenant is legal, and  
 “ makes void the death and merits of Jesus Christ.  
 “ But to preach obedience to the law as a rule is  
 “ evangelical; and it favours as much of a new-  
 “ testament spirit (as they phrase it) to urge the  
 “ com-

“ commands of the law, as to display the promises  
“ of the gospel.”

I HAVE now gone through the several points of doctrine, which you have with greater confidence than truth pronounced to be the <sup>a</sup> very fundamental avowed doctrines of the Church of *England*; but which may now possibly appear in a different light even to you, or at least to others, who might have been deceived by the false glosses by which you disguised them.

INDEED you are sometimes obliged, in spite of your principles, to speak the language of common sense, when your cause requires it. When you inveigh with great indecency of expression against “ those subtle serpents <sup>b</sup> who lurk within the bosom  
“ of the Church only to prey upon her vitals, and  
“ who for the sake of filthy lucre carry on a solemn  
“ farce of subscribing to articles, which many of  
“ the subscribers no more believe than they do  
“ mother *Goose*’s tales” &c. You tell us “ <sup>c</sup> that  
“ this impious jesuitical equivocation, WITHOUT  
“ SPEEDY REPENTANCE, MUST DRAW DOWN THE  
“ VENGEANCE OF A LONG-SUFFERING GOD UPON  
“ OUR LAND.” These words, if they have any meaning, imply that even these subtle serpents, who prey upon the vitals of the Church; who would overthrow her very foundation; who are guilty of the most horrid mockery, and impious

a P. 21.

b P. 73.

c P. 74.

jesuitical

jesuitical equivocation, may yet, if they will, repent; and by a speedy repentance avert the just vengeance of God, whom you yourself represent as LONG-SUFFERING, *i. e.* forbearing punishment in hopes of amendment, being not willing that any should perish, but that all should repent, and be saved. But how is this consistent with your doctrine of absolute decrees, denial of free-will, and universal grace offered to all, who will lay hold of it? &c.

BUT if we are guilty of horrid mockery, and impious jesuitical equivocation, because we subscribe to the 17th article in a sense different from what you are pleased to impose on it, what must be the guilt of THOSE, who, while they subscribe to the 15th and 31st articles, which set forth in the strongest terms the satisfaction made by Christ to be "for ALL the sins of the whole WORLD;" to the 16th, which declares that "after we have received the Holy Ghost, we may depart from grace given;" and to the 23d, which declares that "it is not lawful for any man to take upon him the office of preaching, before he be lawfully called by men, who have public authority to send ministers into the Lord's vineyard;" yet openly assert that Christ did not die for all men; that once a child of God, always a child of God; that it is impossible to fall from grace; and take upon them to preach publicly, being authorized only by their own presumption and self-sufficiency?

But

But I beg pardon ; the ELECT, who maintain these positions, and countenance these practices in direct violation of the articles they subscribe to, CANNOT be guilty of any thing horrid, impious, or jesuitical.

To the same cause I must attribute another instance of your partiality and prevarication. Having in page 72. and 73. of your first edition collected and summed up the whole force of your arguments in favour of election, perseverance, justification by faith alone, assurance of salvation &c. and represented the contrary doctrines as “ the  
 “ avowed tenets of the church of *Rome*, which  
 “ were abhorred by our first reformers as being  
 “ DOCTRINES OF DEVILS, and LIMBS OF ANTI-  
 “ CHRIST, which caused the chaste spouse of  
 “ Christ to separate from the Babylonish whore”  
 you cry out — “ From whence are we fallen ?  
 “ and how justly may we be alarmed at the great  
 “ increase of popery in our land ?” and close the whole with this tremendous exclamation — “ Alas !  
 “ the doctrine of transubstantiation is an harmless  
 “ error, compared with that which would make  
 “ the almighty spirit of God dependent on the will  
 “ of the fallen creature.” You persist in the same sentiments in your 2d edition, and pronounce the same anathema against those subtle serpents, who hold these doctrines. And yet notwithstanding all this, in a note (p. 82. 2d edition) addressed, I suppose, to some particular friends, who countenance  
 your



your irregular practices of lay-preaching &c. and join with you in abusing the clergy; whom therefore “<sup>a</sup> you look upon to be partakers of that electing love, which in words they deny;” you tell them “I would not be understood to intimate that believing the doctrines of personal election and final perseverance is essential to salvation; being well assured that there and have been, many eminent Christians, who hold universal redemption, and falling from grace,” and endeavour to soothe those gentlemen by informing them that the words which seem to bear so hard upon those who deny election and perseverance are NOT YOUR OWN — what a <sup>b</sup> puritanical evasion is this? In your defence of sovereign grace, you go still farther, and represent this as a “<sup>c</sup> controversy about a point no ways necessary to salvation.”—Pray, sir, what can all this mean? The same tenets, it seems, are doctrines of devils in us, and quite harmless in them; we are “the bitterest enemies of true godliness, and limbs of anti-christ,” but they are “real followers and disciples of the same blessed master.” We are apostates for differing from you on these points, and shall be damned with unquenchable fire: they may hold what they please with a safe conscience, being partakers of that electing love, which in words they deny.

<sup>a</sup> Defence of sovereign Grace, p. 39.

<sup>b</sup> Ibid. p. 4.

<sup>c</sup> Ibid. p. 3.

ANOTHER point yet remains, which you have the assurance to tell the world was an article of accusation against these six Students, viz. “<sup>a</sup> that they “ hold the influences of the Holy Spirit necessary “ to constitute every one a child of God.” I have already confuted the base calumny, which was suggested to you, not by the spirit of truth, but by the father of lies : You cannot but know that we all hold the necessity of grace, and of the assistance of the Holy Spirit, and teach, that without this assistance we can do no good thing. Most of us have not only offered these petitions for the inspiration and comfort of the Holy Ghost in the <sup>b</sup> desk, but from the University pulpit also, and I may challenge you to produce an instance, during the whole time of your residence in the University, of one, who dared to assert before that learned and religious body “<sup>c</sup> that it is a proof of frenzy and enthusiasm to believe God will vouchsafe an answer “ to them.” But while we pray for the Spirit, and teach others to live under his holy influence, we distinguish between the extraordinary inspiration which was conferred on the Apostles and first Christians, and the ordinary grace of the same Spirit, which was vouchsafed to them, and is still to all good Christians in general, to enable them to work out their salvation. Which is it then, which you and your disciples claim ? If only the latter ; what folly, what presumption is it to com-

<sup>a</sup> P. 63.

<sup>b</sup> P. 66.

<sup>c</sup> Ibid.

pare the case of these young men with that of the Apostles and our blessed Saviour himself? I wonder not at all at Mr. *Whitefield*, but stand amazed to find “<sup>a</sup> a Master of Arts, of near twenty years “standing in the University” argue in this manner—“Jesus the carpenter was bred to a trade.” Pray, sir, consider whom you are speaking of—the Son of God himself; <sup>b</sup> who received not the spirit by measure: <sup>c</sup> and in whom dwelleth all the fullness of the Godhead—*Luke* the physician and <sup>d</sup> painter, *Matthew* the publican, *Paul* the tent-maker”—Persons immediately commissioned and inspired by God—were most, if not all of them, bred to trades—therefore any man may now, without any such extraordinary commission or inspiration, leap from the shop-board into the pulpit—“They were most “of them deficient in the learned languages”—No, they were not; they had the gift of tongues to supply the want of education, they spoke all the languages of the known <sup>e</sup> world. Will these men pretend to have the same gifts? Their examination proved they had not. —“They all used extempore prayer”—and therefore persons ignorant and uninspired may now take upon them to utter whatever comes uppermost in prayer to God Almighty, in the name of the congregation. —“But

a P. 16.

b Joh. iii. 35.

c Col. ii. 9.

d Of this you have no better proof than some legendary writings and relicts in popish chapels. Besides, painting is a liberal art, especially when united with that of physic. e Acts ii. 5, &c.

“ *St. Paul* was a notorious promoter of this kind of “ prayer ”—not this kind ; in *St. Paul*’s time spiritual gifts abounded in the Church ; many Christians then prayed and sang with the spirit : <sup>a</sup> *St. Paul* directs them how they should use these gifts to the edification of the Church ; but this can give no pretence or encouragement to ignorant persons, to pour forth extempore prayer in the congregation without either spirit or understanding.

IF these persons, who have unhappily fallen under our censure, claimed only the ordinary grace and influences of the Holy Spirit, how came they to think themselves authorized or qualified to preach or expound, as they call it, and to offer up prayers of their own in a mix’d congregation ? The ordinary grace of the spirit gives men no new faculties : it only assists and prospers us in the use of natural means, and in the exercise of our <sup>b</sup> natural

a 1 Cor. xiv.

b You desire me to explain what I mean by our natural abilities ; probably you will be better pleased with an explanation in the words of Archbishop *Grindal*, taken from that letter, to which you have on another occasion appealed — “ This gift of “ expounding and interpreting the scriptures was IN *ST. PAUL*’s “ TIME given to many by special miracle without study ; so “ was also, by like miracle the gift to speak with strange tongues, “ which they had never learned. But NOW, miracles ceasing, “ men must attain to the Hebrew, Greek, and Latin tongues “ &c. by travel and study, God giving the increase ; so must “ men also attain by like means to the gift of expounding and in- “ terpreting the scriptures.” Archbishop *Grindal*’s letter in  
*Strype*’s

or acquired abilities. How then could these men without education, and without knowledge, totally deficient in every part of learning, take upon themselves these offices, which a long and laborious course of education and study is generally thought necessary to qualify men for? Prayer in particular is a serious and important duty — “<sup>a</sup> Be not rash with thy mouth, faith the preacher, and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth.” When we come before the great Majesty of heaven, even in private prayer, we should do well to consider before hand both the matter and form of what we have to offer; and take particular care that we offer nothing unlawful, indecent, or improper. Much less can prayers be made in a public congregation with any propriety or decency, without a pre-composed and well digested form. If persons uninspired and untaught, without knowledge, or premeditation, take upon them to be the mouth of the congregation, and in their name offer up their own crude conceptions to the great God of heaven, to call this the sacrifice of fools, is a very mild appellation. The Church of *England* has sufficiently testified her disapprobation of extempore prayer by appointing a liturgy or form of public prayer, and requiring all her ministers to use this form, and none other: to put up therefore such extempore prayers

*Strype's* appendix, p. 81. — Had I seen this passage before I had written my book, I could not have more aptly expressed the sentiments of the Archbishop.

a Eccles. v. 2.



in mixed congregations or conventicles, wherever they are held, is to act contrary to the doctrine and discipline of the Church of *England*. And accordingly our divines have constantly maintained and defended the necessity and expediency of public forms of prayer, and shewn the absurdity and indecency of the usage of extempore prayers, against the puritans and dissenters, whose practice and language (notwithstanding the high veneration you profess for the doctrine and discipline of the established Church) you and your friends adopt. The enthusiasts in the last century, who overthrew our constitution both in Church and State, talked of sitting down, and waiting for the spirit, bragged of the influences of the spirit, and particularly of the gift of prayer, they spoke disrespectfully of our liturgy, and so it appeared on the examination that some of these gentlemen had done; they condemned all public forms of prayer, and called it stinting and limiting the spirit: and they also pleaded the example of Christ and his Apostles; but I don't remember that any of them ever urged the example of " <sup>a</sup> the poor, old, blind " beggar, *Bartimeus*."

I MIGHT pursue you through every article of your comparison, and expose the absurdity (I had almost said <sup>b</sup> blasphemy) of it, were I not sensible that the ludicrous manner in which you have

<sup>a</sup> P. 70.      <sup>b</sup> I know not whether exposing the character of our Saviour and his Apostles to ridicule and contempt be not a more horrid species of blasphemy than even that charged upon Mr. *W.*  
treated

treated those sacred characters cannot even be thought of without abhorrence.

I SHALL take notice of one point more, which you have touched on, and that is the DOCTRINE OF ASSURANCE, whereby the children of God are said to be assured of their salvation. You are pleased to say “<sup>a</sup> that the denial of this assurance, “ except by revelation, is the very doctrine of the “ Council of *Trent*, and a main pillar of popery. If the Council of *Trent* denied this doctrine of assurance, so did it also the errors of *Arius* and *Socinus*; and you may as well call the denial of the one a main pillar of popery, as of the other. For though both these doctrines are, I fear, held by some Protestants, yet are they contrary to the doctrine of our Church. Our articles hold that men may fall from grace, and therefore no man can be infallibly sure of his perseverance. Our first reformers, as we have seen, <sup>b</sup> held, that neither scripture, nor the writings of the fathers teach any such knowledge or certainty.

YOU have favoured us with no proof of this your doctrine of perseverance, I shall therefore content myself at present with referring you to Dr *Randolph's* <sup>c</sup> sermon on Rom. viii. 16. lately pub-

a P. 32.

b 81.

c Had you read the above sermon you would not have treated it with contempt, but you have the art of confuting, as well as quoting, books which you have never seen.

lished. Our *Margaret* Professor hath there shewn, that to do the works of God is the only mark of being God's children; that we can have no assurance of being such, but from the testimony of our consciences, joined to that of the Holy Spirit: that as to the perseverance, it must depend on our own free choice, and therefore we can have no infallible assurance of it; and that the doctrine of such assurance is a false and dangerous delusion. The same doctrine has been delivered by Bp *Sherlock*, almost in the same words with those of the first reformers in their chapter on faith<sup>a</sup>, which is worthy the serious consideration of all them, who talk so vainly and boast so confidently of their salvation. “Truthe it is, say they, “that in the sacramentes instituted by Christ, we “may constantly beleve the workes of God in “them to our presente comforte, and application “of his grace and favour, with assuraunce also, “that he will not fayle us, if we falle not from “hym. Wherefore so contynuinge in the state of “grace with hym, we may beleve undoubtedly to “be saved. But for as moche as oure owne “frayltie and noughtinesse ought ever to be feared “in us, it is therefore expediente for us to lyve “in contynuall watche, and contynuall fight with “our ennemyes, the dyvell, the fleshe, and the “worlde, and not to presume to moche of oure “perseveraunce & contynuance in the state of

<sup>a</sup> See “a necessary doctrine and erudition for any Christen  
“man. Page 3.

“ of grace, whiche on our behalf is uncertayne and  
 “ unstable. For although Goddis promyses made  
 “ in Christ be immutable, yet he maketh them  
 “ not to us, but with condition, so that his pro-  
 “ myse standinge, we may yet fayle of the pro-  
 “ myse, bycause we kepe not our promyse. And  
 “ therefore yf we assuredly reckon upon the state  
 “ of our felicitie, as grounded upon Goddis pro-  
 “ myse, and do not therewith remembre, that no  
 “ man shal be crowned, onlesse he lawfully fyght,  
 “ we shall triumphe before the vycorye, and so  
 “ loke in vayne for that, whiche is not otherwise  
 “ promised, but under a condition. And this  
 “ every christen man must assuredlye beleve.” We  
 must therefore <sup>a</sup> prove our own selves, and examine  
 into our own lives and conversations, and if, <sup>b</sup> on  
 an impartial enquiry, our hearts condemn us not,  
 then have we confidence towards God. You, sir,  
 I suppose, are possessed, or imagine yourself pos-  
 sessed, of this assurance, and are confident that you  
 are one of the elect people of God, one of his  
 children, his sheep——But this is not the bleating  
 of sheep, which we hear. Let me ask you se-  
 riously, whether, to throw out personal abuse, <sup>c</sup> to  
 rip up private characters, to revive old stories,  
 many of them false, all of them misrepresented, of  
 supposed abuses and want of discipline, thirty or  
 forty years ago; to use bitter and opprobrious lan-  
 guage, to call those who differ from you <sup>d</sup> a pes-

<sup>a</sup> 2 Cor. xiii. 5.  
 21, 79.

<sup>b</sup> 1 Joh. iii. 21.  
<sup>d</sup> P. 33.

<sup>c</sup> P. 6, 19,

tilent, seditious sect, holding pride-soothing doctrines, <sup>a</sup> doctrines of devils ; <sup>b</sup> dangerous heretics, and scismatics, incendiaries in the Church ; to cast general reflections on the most respectable members of the University, where there are <sup>c</sup> many great dignified divines, who are seen napping at the University church most Sundays throughout the year, and cannot find time to leave the common room, and attend the evening prayers at chapel ; and on the clergy, <sup>d</sup> many of whom spend their time in idleness and sensual indulgence, and carry <sup>e</sup> on a solemn farce of subscribing to articles, which they no more believe than they do mother *Goose's* tales. — Let me ask you, whether such language as this is consistent with that charity and meekness, which is the distinguishing character of Christ's disciples. <sup>f</sup> You seem indeed sensible that you have declared your sentiments too plainly : and therefore would vindicate yourself by the example of our blessed Saviour, and *Martin Luther*. As to *Luther*, let me desire you to imitate his many good qualities, and not his failings. He has been censured as guilty of too great heat and acrimony in some of his expressions ; but when you honoured him with the title of the COURAGIOUS CHAMPION OF THE REFORMATION, you had surely forgotten that he comes under the same condemnation with us, “ of holding the doctrines of “ free-will, and universal redemption, the avowed

a P. 52.

b P. 69.

c P. 71.

d P. 67.

e P. 74.

f Ibid.



“ doctrines of the Church of *Rome*, compared with  
 “ which transubstantiation is an harmless error.”  
 ——How will you reconcile these inconsistencies?  
 But I am very sorry you should shelter yourself  
 under the authority of our blessed Saviour. When  
 you can shew that we are all of us “ the bitterest  
 “ enemies of true godliness,” or that you have the  
 same authority, as our Saviour, and the same  
 knowledge of the heart, then we will give you  
 leave, if you find reason, to call us scribes, and  
 Pharisees, hypocrites. As you cannot do this, we  
 must beseech you rather to learn from our blessed  
 Saviour <sup>a</sup> meekness, and lowliness of heart; and  
 to <sup>b</sup> put away from you all bitterness, and wrath,  
 and anger, and clamour, and evil-speaking with  
 all malice.

WHEN you complained so bitterly of persecu-  
 tion; and compared the proceedings against these  
 young men to those of the star-chamber, and high  
 commission-court, you should have considered how  
 you could acquit yourself, and your friends, of  
 the same charge. Who persecuted *Barrett*, and  
 others, and would fain have imposed the *Lambeth*  
 articles upon them? the Calvinists at *Cambridge*,  
 whose cause you espouse and defend. Who framed  
 the horrible decrees of the synod of *Dort*, and  
 deprived the remonstrants of all ECCLESIASTI-  
 CAL FUNCTIONS, AND ALL OFFICES IN ANY  
 UNIVERSITY: drove the learned *Grotius* into ba-

<sup>a</sup> Mati. ix. 29.

<sup>b</sup> Eph. iv. 31.

nishment, and made him fly for his life? Your friends the Calvinists, whose proceedings you <sup>a</sup> mention with approbation. Who persecuted, nay, horribly executed the Quakers? The good Calvinists of *New England* <sup>b</sup>. And may we not add, that the same spirit of persecution still continues among them; since they will not suffer a Bishop of the Church of *England* to set foot there, for the discharge of an office purely spiritual, and without any pretensions to temporal jurisdiction? Your friend Mr. *Whitefield* in his letter to the Vice-Chancellor seems willing to encourage this spirit of his Calvinian friends, and invidiously calls the Bishops destined for *America*, Lords Bishops. Nay <sup>c</sup> you yourself would impose your own sense of the articles on us, and would sentence all those who deny your doctrines to be rejected as heretics, excommunicated, and expelled the University, and you urge the execution of that sentence *ipso facto* in the true spirit of your admired author Mr. *Prynne*, with an —  
 “ Alas! — Quid leges sine moribus vanæ proficiunt?” though indeed you tremble for the consequences; and are afraid our colleges would be in danger of an utter desertion, and an almost general expulsion ensue. What right then have you to complain, were we even to do by you, as you would do by us? We have deprived these men of no preferment, or emolument. Nor should we

<sup>a</sup> P. 57.

<sup>b</sup> See the first Letter to the Author of the Confessional, p. 43.

<sup>c</sup> P. 66.

have done thus much, or even enquired what their tenets were with regard to these points, if they had not been charged with other matters, for which they ought to have been removed from a society devoted to true religion, and learning; viz. frequenting, and holding conventicles, insufficiency, ignorance, misbehaviour to their tutor &c.

AND here it will be necessary to obviate an objection, which you have magnified in such a manner as to lead some of your readers to conclude that these men were EXPELLED for holding such doctrines, as are at least disputable, and about which I have confessed that wise and good men have differed. Was this the real case, I confess you would have reason to complain, and the world might justly think the sentence not only severe, but illegal and arbitrary. Let me then again repeat, what I have before declared, that the legal or statutable cause of their expulsion was their having ATTENDED ILLICIT CONVENTICLES, PROHIBITED BY THE STATUTES OF THE UNIVERSITY. Most of them had indeed aggravated this crime, by assuming to themselves the character of preachers in such illicit conventicles, and one of them had dared even to officiate as a clergyman in a parish church. A farther aggravation of this crime was that they were most of them illiterate mechanics, who had intruded themselves into the university, for which they were neither designed nor qualified; and what still added to the propriety and expediency of putting the

the statute in force against them was their notorious connexion with the methodists, both in principles and practice; and in this view their tenets were considered, together with the very indecent manner in which they broached them before their tutor; who had reason to complain of them as Archbishop *Whitgift* did, “of those new fangled and factious sectaries, whose endeavour is to make divisions wherever they come.” And truly, to use the words of the same prelate, “<sup>a</sup> how shall the peace or safety of the Church (or University) be procured, if a few persons, so meanly qualified, should be countenanced against the whole state of the clergy of greatest account for learning, steadiness, wisdom, religion and honesty; and open breakers, and impugners of the laws, young in years, proud in conceit, contentious in disposition, be maintained against their superiors and governors, seeking to reduce them to order and to obedience? Hæc sunt initia Hæreticorum, & ortus atque conatus schismaticorum male cogitantium, ut sibi placeant, ut præpositum superbo tumore contemnant: sic de ecclesia receditur, sic altare prophanum foris collocatur; sic contra pacem Christi, & ordinationem atque unitatem Dei rebellatur. Cyprian Epist. Lib. 3. — Such was the expostulation of *Whitgift* on a like occasion, who adds farther, (in his letter to the lord treasurer, vindicating his proceedings against those sectaries) “<sup>b</sup> my ene-

<sup>a</sup> *Strype* Appendix, book III. Numb x.

<sup>b</sup> *Ibid.* Numb. xi.

“ mies, and the evil tongues of this UNCHARITABLE  
 “ SECT, report also that I am revolted, become a  
 “ PAPIST, and I know not what; but it proceed-  
 “ eth from that ungodly zeal which cometh not ex  
 “ amore sed ex livore (*i. e.* not of love but of envy)  
 “ wherewith they are possessed; and I disdain to  
 “ answer to such notorious untruths, which not the  
 “ best of them dare avouch to my face.” I need  
 not direct the reader in the application of this pas-  
 sage, the resemblance is too strong to be mistaken.

**T**HOUGH I am not obliged to take any  
 notice of your postscript, it being addressed  
 to a person totally unknown to me, yet as it con-  
 tains, what you call, “ three very material points,  
 “ on which you ground the cause you have defend-  
 “ ed, and to which you ‘publicly call for an answer’”  
 — (tho’ you might have done this with greater pro-  
 priety, had you put your name to your perform-  
 -ance) I beg you will accept the following.

FIRST, From the foregoing account of the pro-  
 ceedings, it will evidently appear that you have  
 greatly misrepresented very many “ facts relative to  
 “ the trial of the young men;” whether thro’ want  
 of information or candor, must be left to your own  
 conscience, and that Being to whom you so solemnly  
 appeal.

AFTER you had said all the ill-natured things  
 you could invent, you give the reader to under-  
 stand



stand that you could have said a great deal more, and compliment your own moderation by telling him “that you have rather extenuated than aggravated.” This may be a beautiful figure in rhetoric; either hyperbole, or aposiopesis, or something superior to both — however, I hope, the candid reader will consider it only as a flower of speech, and weigh your moderation and forbearance “in the balance of calm reflection, and unbiassed judgment.”

WHAT you mean by “the haughty overbearing treatment the youths met with at their trial,” is beyond my comprehension. Sure I am, that the Vice-Chancellor and his assessors treated them with the greatest candor and humanity: and if any of the vast croud, which were present, behaved improperly, it was matter of great concern and offence to them; but can with no more justice be laid to their charge, than any noise, which may happen in the assize-hall, can be to the Judge who sits on the bench. But, in fact, the young men met with no ill-treatment from any one during the whole examination, which was carried on with as much decency as could be expected, in a place so crowded. The only circumstance, which gave offence, was the great throng which pressed into the chapel to hear the sentence, not with that reverence which became the place; but their behaviour in it was proper and decent, and a perfect silence was observed

observed during the whole time that the Vice-Chancellor pronounced the several sentences. <sup>a</sup>

I KNOW not what “veil you pretend to draw over the moral characters of certain persons who were very active against them,” but am convinced that you would have acted with more christian charity, had you honestly exposed what you pretend to conceal — you now stab in the dark, and your obscure insinuations reach much farther than an open attack could possibly have done. If you have any charge against the moral character of the Vice-Chancellor, or either of his assessors, you ought, in justice to the rest, to have openly avowed it. I flatter myself they have no reason either to sue to your mercy, or to “dread your power of exposing them.”

WHAT has been above advanced concerning the doctrines of the Church of *England*, will, I hope, be a sufficient reply to the former part of your second point. “I wonder how you can ask what I think of *Barret’s* case, and whether all persecution is confined to primitive times.” For an answer to this very extraordinary question I refer you to page 148. — the 3d point deserves none — But if you still persist to demand why *Mr. Newton*,

a N.B. The Vice-Chancellor intended to pronounce sentence in the Hall, where the examination had been taken; but finding it greatly crowded, it was proposed to adjourn to the chapel to avoid that inconveniency.

*Davies,*

*Davies*, and *Fletcher* (for I don't remember that the other names were mentioned) were called methodists; I refer you to Mr. *Higson* for an answer.

BE pleased likewise to accept the following solution of your queries. <sup>a</sup>

1<sup>st</sup>, THE testimony of Dr. *Dixon* was not set at nought, but had all the weight, which could with justice be given it. When particular facts were urged and proved, which by the statutes of the University, and of the Hall, subjected the offenders to expulsion, the Visitor was obliged to put those statutes in force, unless he would betray the duty and authority of his office. No testimony to their characters could alter the nature, or destroy the force of the proofs brought against them — For an answer to the latter part of this query, and to your 2<sup>d</sup> — I refer you to Mr. *Welling's* case page 59 &c.

BY way of solution to the third, I beg leave to assure you that the young men were not obliged to accuse themselves. When the articles of accusation were produced against each of them separately, they were asked whether they acknowledged what was urged against them to be true. If they did — no farther proof was required. If they did not — Mr. *Higson* then proceeded to support his charge, article by article; and he did it with the greatest

regularity, and clearness imaginable. If you do not chuse to acquiesce in this account, I must refer you to him ; who has all the evidence by him, and is ready to produce it, whenever he shall be properly called upon. I will only observe that, had they been questioned in the manner you represent, it is no more than what is usually done, when young men are accused of any irregularity before the governors of their respective societies. Something more than a bare denial is required ; they are expected to answer to the charge, and to vindicate themselves by refuting, or disproving, the matter of their accusation — was not this the case, it is impossible that discipline could be maintained.

IN the conclusion of your reply, you have advanced no less than three and thirty queries, which you desire may be resolved. Though you have no reason, while you go masqued, to expect any notice should be taken of you, yet for the sake of satisfying the reader, I shall set down the following answers to them.

I. WHETHER Mr. *Higson* ever laboured under an insanity of mind, I know not ; but this I know, that at the time of the visitation, he was in his perfect senses ; and Mr. *Griffin* a near relation of Dr. *Dixon*, a person of the best character, and reputation, who had lately been Mr. *Higson*'s pupil, and was then a member of *Edmund-hall*, bore testimony to his worth and excellence, and to the un-

common

common care and diligence, with which he had always discharged the office of tutor ; and Dr. *Dixon* himself has since confirmed this testimony.

II. THE grounds and motives of Mr. *Higson's* complaint are contained in his depositions made upon oath ; to which I refer you, p. 18.

III. FOR an answer to this I refer you to Mr. *Higson*. Though if it be true, you yourself have represented, what you here call a religious qualm, to be a state of insanity.

IV. FOR a solution of this, see p. 195.

V. FOR a solution of this, see p. 13.

VI. WHETHER Mr. *Higson* ever employed a curate who had been of a very mean occupation, and much more ignorant than any of the expelled members, must be left to him to answer, the assessors having no concern in it. Mr. *Higson* is the proper person to vindicate his own character.

VII. IT is a fact that a copy of the articles of expulsion was denied the young men, and that I justified this denial by pleading the custom of courts of judicature, and particularly alluded to the case of Mr. *W—s*. Not that I was obliged to have recourse to any court of judicature for the justification of what was entirely at the option of the Vice-Chan-



Chancellor ; who might have pronounced sentence *viva voce* — without committing it to writing at all. If therefore a court of judicature may deny a copy of indictment, with much greater right may a visitor deny a copy of his sentence, who is not tied down to the same rules and forms of law.

VIII. IT is NOT fact that one who had been convicted of open blasphemy, infidelity, and drunkenness, was admitted an evidence against the young men. No charge had been brought against Mr. *W—g* when he was called in evidence, and Dr. *Dixon* himself at that time had no objection to his character. But for a full confutation of this base calumny, I refer the reader to p. 68.

IX. IF by PREFERENCE you mean, that Mr. *W—g* was punished in a less degree than the religious young men, I acknowledge it, and need not repeat the grounds of this proceeding, having already sufficiently explained it in p. 63.

X. & XI. I NEVER knew that Mr. *Higson* or any other clergyman had signed Mr. *W—g*'s testimony, neither should I have known that he had taken holy orders, had not you informed me of it. The Vice-Chancellor was not consulted, neither was his advice ever asked in relation to the testimony you allude to.

XII. YOUR

XII. YOUR twelfth query is the same with your ninth, and has already been answered. But I must farther observe that this affidavit was not admitted merely as an atonement for his crime, but a declaration of his real principles.

XIII. FOR the reasons of Mr. *Middleton's* expulsion, see the Vice-Chancellor's sentence, p. 31. But his behaviour was so far from being very regular that it was part of Mr. *Higson's* accusation against him.

XIV. THERE was only one person accused besides those who were expelled; and he was dismissed though illiterate, because he was not charged with having attended illicit conventicles, and declared that he had no design of going into orders. See p. 27.

XV. WHETHER Mr. *Higson* enquired into the characters of others, I know not, but he certainly did into that of Mr. *W—g*. See p. 67.

XVI. DR. *Nowell* did affirm that the young men  
 “ were of no foundation, had no free-hold in the  
 “ University, nor received one shilling profit from  
 “ the hall;” and he acknowledges himself to be mistaken in the instance of the Bible-clerk, who, he is since informed, held an exhibition of FIVE POUNDS PER ANNUM from the Ironmonger's company.

XVII. MR.

XVII. Mr. *Kay* was not examined, and therefore the Vice-Chancellor and assessors could not form any judgment of his scholarship: but if we may believe Mr. *Higson*, he was a very MODERATE scholar. The examination, which you say Mr. *Middleton* passed so HONOURABLY, was such that a school-boy would have been deservedly corrected for. Mr. *Grove* was represented by his tutor to be a very INDIFFERENT scholar: but was not examined, because his tutor said, HE had been diligent in his endeavours to improve himself; which was not the case of the others.

XVIII. FOR an answer to this quere, I refer you to Mr. *Higson*.

XIX. FOR answer to this, see note, p. 55.

XX. I AM well informed that Mr. *Atterbury* was only one of many electors on that occasion, among whom were some of YOUR FRIENDS, and that the person so recommended by THEM was soon after expelled from *Christ Church*, for insufficiency and misbehaviour.

XXI. IT is not fact that Mr. *Jones* was condemned upon the testimony of a letter STUFFED WITH FALSHOOD, for he himself acknowledged principal facts contained in it, see p. 24. And the letters against Mr. *Grove* and Mr. *Middleton* were  
either

either from very respectable members of this University, or from persons of well known credit and reputation.

XXII. FOR a satisfactory answer to this query see p. 72. Dr. *Dixon* has since informed us that the usual place of Mr. *Grove's* preachment was not in a BARN, but on a COMMON, so that his offence was only more open, and committed in the face of the sun.

XXIII. IT is a fact that Mr. *Middleton* was put down guilty of denying the necessity of GOOD WORKS, notwithstanding the gloss which both you and he chuse to put upon his tenets.

XXIV. Mr. *Kay* was accused of holding the doctrines of absolute unconditional election, and infallible assurance ; which I deny to be the doctrines of the reformation, for the reasons alledged, p. 74, 133 &c.

XXV. THIS article is the same as the 23d, and has received its answer.

XXVI. IT is not fact that the clergymen you mention were spoken of with great contempt ; they were introduced only as having had the tuition of these young men, and being reputed methodists.

XXVII. FOR a full answer to this article, see P. 55.

XXVIII. & XXIX. FOR an answer to these, see my postscript.

XXX. IT is not fact that Mr. *W—g* was one of those who was persuaded by the Vice-Chancellor and the Heads not to leave the Hall, that he might recover the credit of that house from the odium of methodism. Mr. *W—g* was not one of the original petitioners, which you well know, and therefore this unjust sarcasm could proceed only from the malevolence of your own heart. For my own part, instead of persuading Mr. *W—g* not to leave the Hall, I think the Principal inexcusable for not expelling him, if he was convinced he was a noted infidel.

XXXI. THIS query is introduced with a malevolent design to blacken the character of the University. You must know, that however you yourself, (for, as you pretend to speak from your own knowledge, I am obliged to include you in that number) or some other dissolute young men may have violated the rules of chastity and sobriety with impunity, this impunity was more owing to their good fortune in not being detected, than to the connivance of the University magistrates. That all have not so escaped, will appear from the black list of delinquents kept by the Proctors: whose arduous and laborious office has for the most part been executed with proportionable vigilance and resolution.

XXXII. FOR an answer to this query, see p. 82.

XXXIII. IN



XXXIII. IN reply to your last quere, which you very POLITELY desire I would answer UPON MY WORD AND HONOUR, because you “strongly suspect that the articles of expulsion ESPECIALLY, had undergone a little dressing and cooking up since the memorable day of expulsion.” I beg leave to tell you, UPON MY WORD AND HONOUR, that my minutes received no other alteration, than what was necessary to fill up the abbreviations &c. in which they were, and I suppose all minutes generally are, taken for the sake of expedition — but that their substance is exactly the same — I had before assured you that the sentence was, word for word, the same with that pronounced by the Vice-Chancellor, and I now repeat that assurance, which you had no reason before to suspect. If you still want farther satisfaction, and will favour Dr. *Durell* or me with your company, we will not only shew you the original, but assist you in collating the manuscript with the printed copy.

ONE word more in answer to your N. B. and I have done. When it was said that the young men had their tutor’s advice in every step they took, as well in their meetings at first, as in their absenting themselves from them afterwards, Mr. *Higson* explained this matter, by declaring that Mr. *Jones* had imposed upon him in his representation of these meetings — that he neither mentioned expounding or extempore prayers, but only asked whether there

was any crime in a few friends meeting to read the holy scriptures, and other godly books. I am not surprized that Mr. *Jones* should deceive his tutor; when <sup>a</sup> you have endeavoured to impose the same account upon the world <sup>b</sup>.

WHATEVER Mr. *Grove*, Mr. *Middleton*, or you may be inclined to think, I am fully persuaded that the Vice-Chancellor was not pushed on by the violence of others, but urged by an affectionate regard for the honour and welfare of the University “to carry matters to the lengths they were carried;”—with reluctance indeed to the natural sweetness and humanity of his own disposition, but with that steadiness and impartiality, which became a scholar and a magistrate. Nor are you more happy in the proof by which you would support your assertion: his humanity does not stand in need of your compliment at the expence of truth. I am not conscious to myself of having asked any prying or impertinent questions, but such only as directly tended to discover, what I was appointed to enquire into, the truth; nor did the Vice-Chancellor ever stop me in

a P. 14, 15.

b In your second edition p. 24. you represent me as insinuating “with a sneering laugh” that Mr. *Jones*’s defence of himself should be remembered to his prejudice. In confutation of this unjust reflection I refer you to my minutes of Mr. *Jones*’s examination page 30. from whence it will appear, that I have faithfully recorded the substance of his defence. By the same minutes every other charge brought against me stands confuted.

such

such enquiry ; but I have the satisfaction to say that my conduct, as well as that of the other assessors, met with his entire approbation. Both he, and they were indeed sensible that they were engaged in a very invidious office ; and that their proceedings, however upright and impartial, would be censured, and misrepresented, by those, who should be affected by them. They could not expect to escape the sharpness of your resentment, who have not spared even the place of your education. Reverence and affection will naturally induce every true son of our *Alma Mater*, to be tender of her reputation, to honour her virtues, and put the most favourable construction on her failings. But you have taken an ill natured pleasure in exposing, with no less falsehood than malice, what, even had it been true, humanity would have endeavoured to conceal. Her lenity, which probably yourself have experienced, has not less provoked your indignation on other occasions, than, what you are pleased to call, her severity and cruelty on this. You have revived the long-forgotten disgrace of some of her members, and raised scandalous reports of others, merely to blacken her character, and bring upon her the reproach of the public.

I SINCERELY forgive any injury you may have intended to do me, but I know not how you will forgive yourself for that done to the University. Whatever zeal you may pretend for religion, while you bridle not your tongue, I have the authority of an

an

an apostle to pronounce, that your religion is vain — Whatever assurances you may flatter yourself with of God's grace, if you have not charity, you deceive yourself — however you may fancy that you feel the impulses of the Holy Spirit, yet you will do well to remember that hatred, wrath, strife, evil-speaking, slander &c. are not the fruits of THAT Spirit.

THAT God would grant both you and me by his Holy Spirit to have a right judgment in all things is the hearty prayer of,

Sir,

Your most obedient,

humble Servant,

*St. Mary-Hall,  
March 3d, 1769.*

T. NOWELL.

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## P O S T S C R I P T.

I WAS in hopes you would at least have favoured the world with your name subscribed to your REPLY, and that I should have had the pleasure of addressing myself to you in a more particular manner in THIS postscript ; putting you in mind of some circumstances which I cannot yet mention with propriety, lest I should be mistaken in the application of them. But, though publicly called upon, you still chuse to lie concealed, and shoot your arrows in the dark. — You tell the world, that “ it is not shame, but you hope a better motive “ which makes you conceal your name.”

THE <sup>a</sup> ostentatious title prefixed to your reply, would not indeed permit you to attribute any part of your conduct to shame, or to any other MODEST motive ; which you were so sensible of, as to banish that word from your title page, though it had appeared in your advertisement. I have already taken



more notice of that performance than it deserved ; the doctrinal points advanced by me are with great deference submitted to the judgment of the candid reader ; nor am I at all afraid of the imputation of PAPIST or PELAGIAN, or any other opprobrious name by which you or your friends may think proper to distinguish me. My life and conversation from my first admission to the University have, I thank God, been blameless and irreproachable, my enemies being the judges ; and, if I am not mistaken in your person, you yourself can ( if you will ) bear testimony to one instance of my zeal for religion and virtue on a particular occasion, and stand reproved by it. Your conscience surely must smite you, when you represented either the *Margaret* Professor, or me, as “ living a mere animal, flesh-  
“ pampering life ; ” which, I may without vanity say, can be as little applicable to us as to any two persons, not only in the university, but in the kingdom. His learned and pious labours are too well known in the world to need any enumeration of them here ; and my whole time from my early youth has been devoted to a laborious but honourable employment ; which, I flatter myself, I have discharged with fidelity and diligence. Nor have I in the mean time been negligent in my ministerial function, in which I have laboured with a pure conscience, not for filthy LUCRE’s sake, having never received a farthing from the revenues of the church ; nor been paid so much for my service as I expended in the necessary performance of my duty, or laid  
out

out for the benefit of those to whom I ministered. I may appear vain in this confidence of boasting, but you have compelled me; and the candid reader will pardon this defence of my character; which has the plea of an honest necessity. So much in general.

THE particular charge against the Vice-Chancellor and his assessors, of their having passed an illegal arbitrary sentence on the young men, stands confuted by your own confession. — You <sup>a</sup> admit, and Mr. <sup>b</sup> *Grove* has admitted, that the meetings which they attended were illicit, and prohibited by the statutes of the university. — Let the statute itself speak the rest, §. 34. Stat. Aular. “Quod si  
“ quis hæresin, vel pravum aliquod dogma, contra  
“ doctrinam vel disciplinam Ecclesiæ Anglicanæ  
“ defenderit; vel CONVENTICULIS ILLICITIS  
“ interesse præsumpserit; ab aula EXPELLATUR,  
“ & Domino Cancellario denunciatur.” — There remain some points yet to be considered before I take my FINAL leave of you: these respect the conference with Dr. *Dixon* at the present Vice-Chancellor’s lodgings; in which the following particulars were discussed.

FIRST, Dr. *Dixon* was asked whether he did not, previous to the citation, request the Vice-Chancellor, that Dr. *Fothergill* and I might be of the number of the assessors? He declared that he made such a request.

<sup>a</sup> REPLY, p. 29, 22.

<sup>b</sup> Ibid. p. 66.

SECONDLY, Being asked, whether he had given you authority to say that he was ready to make oath that the Vice-Chancellor had absolutely declared, "that neither the expelled gentlemen were to be re-admitted, nor any others be suffered to leave the hall" he answered, that he was ready to make oath that he UNDERSTOOD the Vice-Chancellor to have so declared. Upon which Dr. *Durell*, in the presence of us all, desired to be admitted to his oath, in confirmation of the account of this whole transaction given by me in p. 69. The Vice-Chancellor and every one present agreed that his solemn declaration was sufficient, and therefore declined administering the oath. Dr. *Durell* in farther support of what is there related, urged his own constant practice on like occasions, and mentioned several instances of his permitting members to leave his own society though they had no such plea as was urged in this case; and one in particular which happened at the very time this affair was in agitation.

Dr. *Randolph* was next desired to declare his sentiments, who said, that he did not remember every particular that had passed at that meeting. He remembers that it was proposed to use all means of persuasion to induce those gentlemen to continue in the Hall; but is very sure it was not proposed to compel them. Nor could he look upon the determination of the Vice-Chancellor and his assessors with respect to their petition to be final, knowing that they had no right to make any such determination,

tion, there being a statute in this case provided, which prescribed the method of proceeding in these matters.

THE Vice-Chancellor then applied to Dr. *Fothergill*, who said that some time after the meeting Dr. *Dixon* asked him whether he did not understand that the resolution of that meeting had been final; he said, he did think it was agreed that the petitioners should not remove, and thought to have heard no more of it. But afterwards upon perusing my book, he went to Dr. *Dixon* and informed him that he had read my account of this transaction, and that he recollected, that though we had agreed to make use of persuasion to induce the petitioners not to leave the Hall, and were of opinion, that it would be highly proper for them to continue there; yet it was added, that in case they still persisted in their resolution, the Vice-Chancellor would then be obliged to speak to Dr. *Dixon*, and proceed as the statute directed; or words to that purpose. He added, that he had made it his business to acquaint Dr. *Dixon* with this circumstance as soon as he recollected it, to prevent any misrepresentation of it in consequence of what he had before said on the subject.

I NEED not tell you what were my sentiments; they are fully expressed in my relation of this transaction, but it will be proper to add what the present Vice-Chancellor observed, *viz.* that though at a meeting of the heads of houses, in which the reasonableness of the petitioners request was agitated, I had expressed my disapprobation of  
their

their removal in the strongest terms, and offered many arguments against it, yet I never pretended that the determination of the Vice-Chancellor and his assessors had been final ; which I certainly should have done, had I not been convinced that it neither was, nor could be final. Before I conclude this article, I cannot help observing that you have destroyed the evidence of Dr. *Dixon* and Mr. *Grove* by making them contradict themselves. In your *P. O.* you make them declare “ that the Vice-Chancellor “ had given them his solemn promise that the petitioners should not be permitted to leave the “ Hall UNLESS the expelled members were re-admitted.”—Which implies that BOTH might take place. — In your reply you make them ready to swear that the Vice-Chancellor declared, “ that “ NEITHER the one should be re-admitted, NOR the “ others suffered to leave the Hall.” Here, sir, is a contradiction in terms, which is sufficient to invalidate the force of any evidence whatever.

THIRDLY, Dr. *Dixon* was asked whether he himself suspected, or had given you the least ground to insinuate, that the Vice-Chancellor and his assessors had been tampered with, or *influenced*, from any quarter whatever, to pronounce sentence, against the persons accused. He answered, that, had he been to chuse for himself, he could not have appointed four persons in whose integrity he could better confide ; and that he was persuaded that they had been influenced by no consideration whatever,  
except



except that of their conscience ; and he attributed the sentence they had pronounced SOLELY to their not being so well acquainted with the characters of the young men as he himself was. The late Vice-Chancellor, and the assessors then present, solemnly declared that they had received no intimations whatever from ANY QUARTER, and that they were directed ONLY by the dictates of their own conscience, and the force of evidence produced at the examination. I beg therefore that you will confess this to be a groundless suspicion, or produce your authority in support of it.

FOURTHLY, Dr. *Dixon* was asked whether he approved of the illiberal abuse, which you have so plentifully thrown out upon the persons of the Vice-Chancellor, and his assessors in particular, and on the university, the bishops, and the whole body of the clergy in general. He answered, that he was extremely sorry that any thing of this kind had happened. And added, that he had commended the candor of my book to <sup>a</sup> YOUR FRIENDS, and told them, “ that the spirit in which you had written “ could never do any service to your cause.”

a I apprehended from what passed at the conference, that these words were spoken immediately to you, and have therefore inserted them as such in my note, p. 10. But Dr. *Dixon*, to whose perusal I submitted this postscript, assures me that they were spoken to some of your friends. I beg the reader will correct it in that note, being unwilling to lead him into the most trifling mistake.

LASTLY,

LASTLY, He was asked whether he approved of the doctrinal tenets advanced in your book. And I have the pleasure in justification of Dr. *Dixon* to assure the world, that he declared his sentiments on these points to the following purpose. “I believe, “ said he, that the redemption by Christ was universal, and that no person shall be judged at the “ last day but for the wilful neglect of the means “ of salvation freely offered to him by God, and “ for disobedience to those commands which he had “ it in his power by grace to perform: so that “ every person shall have reason to acknowledge “ that his sentence is just.” Sorry I am that you have had an opportunity of gaining credit to your cause by the sanction of his name; which however is merely accidental, and not the consequence of his attachment either to your sect or principles. I think myself obliged to mention these particulars to undeceive the generality of the world, who may have reason, from your representation, to imagine that he is connected with that set of people, which, under pretence of being GOD’S ELECT, despise the ordinances, and break through the established discipline of the Church.

## E R R A T A.

P. 41. l. 8. from the bottom, for *Queen* r. *Queen*

121. l. 9. from the bottom, for *propositions* r. *proposition*

## A P P E N D I X.

**T**HE reader is desired to accept the following short answer to your LETTER, which is written in the true spirit and stile of your party, and instead of argument contains nothing but scurrility.

I AM not ashamed to acknowledge any assistance I had from a person, who was equally interested in the controversy with myself; and whose learning, and eminent skill in theology must reflect honour, and stamp a value on my book, which received his revival and approbation. I need not tell you that I mean our MARGARET PROFESSOR. It would have been arrogance in me to have undertaken a work of this nature, in which his character was concerned as well as my own, without his assistance; but can be none to call myself the author of what was planned and executed by myself. What the Professor contributed, rendered it only more perfect, and unanswerable.

YOUR reflections on the place of my birth, and the circumstances of my family, are equally base and unjust. Had they even been true, they would carry with them no just imputation either on me or them:

them : but I beg leave to assure you that they are false. I was not “ hatched among the rugged “ mountains of *Wales*,” but in a very fruitful vale ; nor “ in an ignoble nest,” my parents having been both honest and reputable, and possessed of a paternal estate sufficient to place them above indigence or dependence. I should have passed over this ungenerous insinuation with contempt, did I not think that some notice of it is due to the memory of the best of parents. — The account of Mr. *Middleton*, which is a true one, was introduced only to shew that he had not received an education to qualify him for the university, and not by way of reflection on his father’s, or his own occupation.

THE inconsistency of Dr. *Dixon*’s conduct, and the contradiction of his several declarations (if YOUR account be true) must be cleared up by HIMSELF. He had the perusal of my postscript both in private, and public, and expressed his approbation of it before the present Vice-Chancellor, the President of C. C. C. the Provost of *Queen’s*, the Principal of *Hertford*, and myself.

YOU pretend not to understand my argument drawn from the universal salvation of infants, because it is unanswerable.

I HAD *Strype*’s life of *Whitgift* before me when I detected your forgery ; and again repeat  
the

the charge — You have (BY WAY OF ABRIDGMENT, it seems) INSERTED the word NEW, which totally alters and perverts the meaning of the Arch-bishop. See P. 103. You have likewise misrepresented BURNET's account of the PIA ET CATHOLICA INSTITUTIO.

I REFER the reader for the genuine character of Mr. *Pryn* to Lord *Clarendon's* history, where he will find him described as an enemy both to the CHURCH and STATE. Vol. I. P. 73. 158. Vol. II. P. 315. Fol.

I LEAVE Mr. *Newton's* Letter to speak for itself.





VINDICATION

OF THE

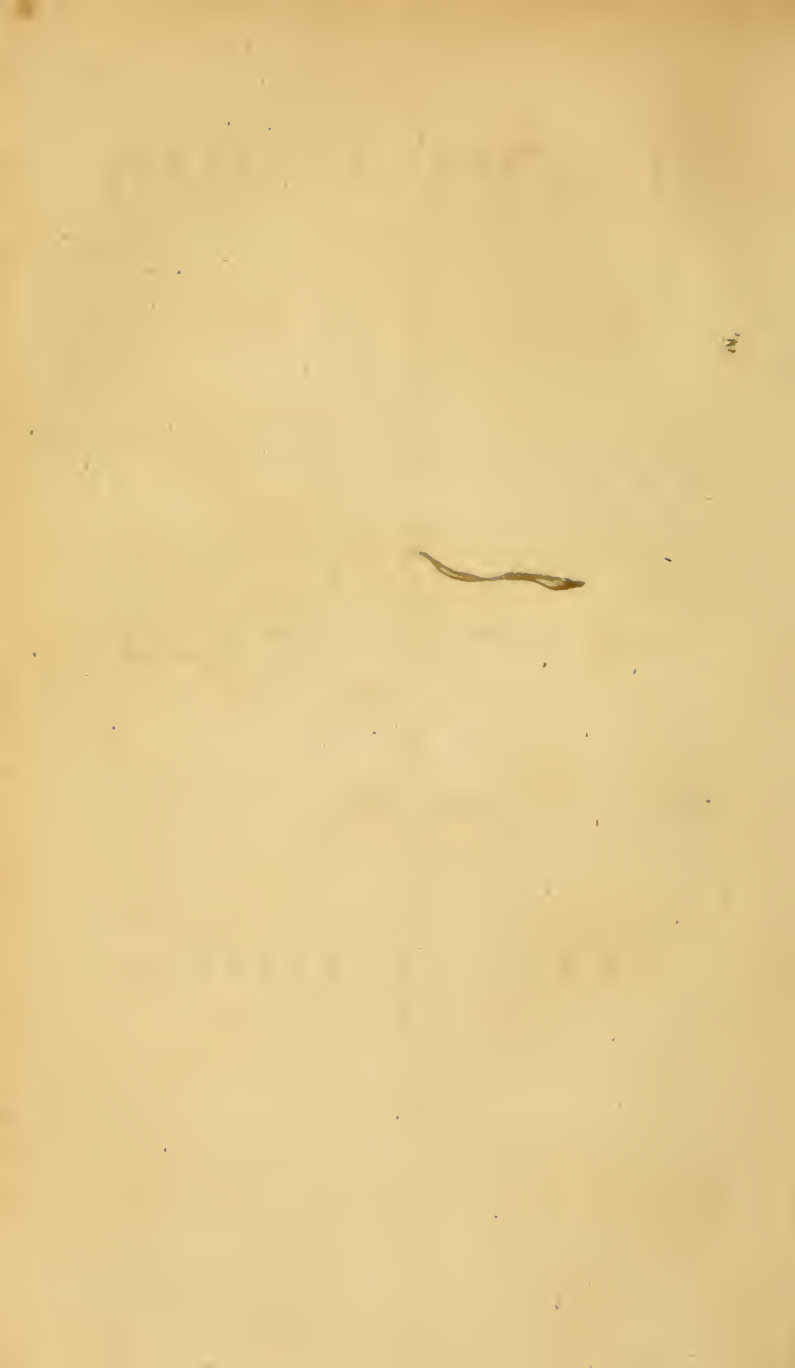
PROCEEDINGS

AGAINST

The Six Members of E—Hall, *Oxford*.

SECOND EDITION.

[PRICE SIX-PENCE.]



A  
VINDICATION  
OF THE  
PROCEEDINGS  
AGAINST

The Six Members of E—Hall, *Oxford.*

---

BY A GENTLEMAN OF THE UNIVERSITY.

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Quid verum atque decens curo et rogo et omnis in hoc sum.

H O R.

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SECOND EDITION, with  
large Additions.

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L O N D O N :

Printed for M. Hingeston, in the Strand, near Temple-Bar ;  
S. Bladon, in Pater-Noster-Row ; and sold by D. Prince,  
at Oxford.

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2004-2005

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TO  
THE REVEREND  
D<sup>R</sup>. D U R E L L,

L A T E  
VICE-CHANCELLOR of the University of OXFORD;

A N D T O  
The worthy Assessors at *E-----Hall* :

T H I S  
VINDICATION of their PROCEEDINGS

IS INSCRIBED BY

Their obedient humble Servant,

A MEMBER of,

And sincere Well-wisher to,

London,  
March 10, 1769.

The UNIVERSITY.

THE Reader is desired to take Notice, that the References to the Statutes are made to the *Corpus Statutorum Universitatis Oxon.* lately published; as also that,

The APPENDIX now first annexed to this Pamphlet, was written before the Author knew of Dr. NOWEL's Intention of publishing a Second Edition of his Answer to PIETAS. It is hoped, therefore, that the Public will not ascribe any Similarity of Reasoning to his having seen the Second Edition before the Appendix was printed, as the latter was ready for Publication, before even the Advertisements of the former appeared in the Newspapers.

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### E R R A T A.

Page 5, Line 12, for *quiet*, read *quite*. Page 7, line 6, for *bad*, read *bas*. In the first Note on the same Page, dele the Comma after *Examination*, and insert it after *Oath*. Page 13, line 14, dele the *Parentthesis*. Page 24, line 18, for *juvenus*, read *Juvenes*. Page 38, for *Carmen*, read *Carmen*.

## Advertisement.

**T**HE former edition of the following pamphlet, was sold off soon after its first publication : but the summer recess coming on, and a full answer to all that had been urged on behalf of the expelled members being expected from one of the assessors, prevented its being put again to press. — This answer has since appeared, and it is with great pleasure that I find it in all matters of consequence confirm the account first given to the public in this vindication ; but as Dr. N—, has declined answering what the author of *Pietas Oxoniensis* had urged against the following tract, and a new demand having arisen, I have yielded to the request of the publisher for a new edition, to which a few notes are added, to correct those errors which had crept into the former, from want of time and opportunity to attain

attain a full and entire acquaintance with the precise state of facts ; as also sometimes to defend it from the attacks of an author, who under the mask of a “ spirit of wisdom, truth, love, and candor,” has given way to party zeal, rancor, and uncharitableness. His charge on the author of being a “ poor catch-penny, in want of a dinner, &c.” gives him no concern, being too plainly the result of the qualities just mentioned, to impose upon any but the lowest dregs of an enraged party.



A

## VINDICATION, &amp;c.



O profess openly our religious principles, and to worship God in such a manner as seems to us most acceptable to him, are justly esteemed a noble branch of the liberties of this country. We

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claim



claim it as our birth-right ; as one of those glorious privileges bought by the swords, and sealed with the blood of our noble ancestors \*. But at the same

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\* The author of *Pietas*, in remarking on this passage, which he has been pleased to dignify, with the appellation of a “ pompous nonsensical flourish ;” professes himself “ so utterly ignorant of the history of his own country, as not to know that this (any religious principles or privileges being bought by the sword) was ever the case even from the dawn of the reformation, under Henry the Eighth, to its perfect establishment in the reign of Queen Elizabeth :” But why is the progress of religious liberty confined to so short a period ? The reason is obvious, the author really is “ utterly ignorant of the history of his own country,” or otherwise he must have known, that the liberty of openly professing our religious principles, made not only a considerable part of the contest between Charles the First and his parliament, but was also a leading principle of the glorious revolution. — One of the charges in the declaration of the lords spiritual and temporal, concerning the misgovernment of James the Second, was, that he did endeavour

same time that we boldly assert this right, we must consider it subject to

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deavour to subvert and extirpate the Protestant religion." Not long before he had suppressed the books of controversy, written in answer to the papists by Tillotson, Tennison, Stillingfleet, Sherlock, and others ; and by various ways had endeavoured totally to suppress all open profession of religious principles to the Protestants.——

It was at the head of an army that William the Third, the glorious deliverer of this country, asserted the principles of civil and religious liberty, being called to that office by the voice of a free people.——And although his right to the crown was derived from compact, not conquest, that does not affect the assertion, that the free profession of our religious principles was bought by the sword, as without the assistance of the sword, the revolution, by which that privilege was confirmed to the people of this nation, could not have been brought about.——

As to the author's assertion, that the " many glorious gospel truths, sealed with the blood of our noble ancestors, are the very same, which in the vindication are ranked in the list of Methodistical Heresies ;" it is entirely confuted by Dr. Nowel, in his answer, to which I refer the reader.

some necessary limitations. It would be foreign from the subject of this essay, to enquire into the necessity of religious establishments: without them, probably, civil government could not be supported. The present subject will rest upon the right of societies to fix laws for the regulation of their own members, and to demand their obedience to those laws. This right must be allowed by all, where such private regulations are not contrary to, or inconsistent with the laws of the realm. Such are the statutes of the university of Oxford, confirmed by royal charter. Every member of that university, at his matriculation, takes a solemn \* oath, “ to observe all

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\* The form of the oath, *Tu fidem dabis ad observandum omnia statuta, privilegia, & consuetudines hujus universitatis Oxon. Ita Deus te adjuvet, tactis sacro-sanctis Christi Evangeliiis.*  
 statutes,

statutes, privileges, and customs of the university :” in which statutes the punishments for particular breaches of the rules of the university are clearly specified.

This is the only criterion by which we can rightly judge of the merits of the case before us : All reasonings of the innocence of the things, in themselves, which are alledged against the members lately expelled from E—hall, are quiet foreign from the subject, and only serve to heat the minds of a party. By those statutes which they had *sworn to observe*, they must stand or fall. If the charges alledged against them are true, and the punishment assigned to such breaches of the statutes be expulsion,—they were justly expelled. If they are not breaches of the university statutes, then their expulsion was unjust and oppressive.

Which

Which of these was the case, will be the business of this essay to examine.

It is necessary to premise, that the whole proceeding was in consequence of a regular information, to the vice chancellor, as visitor of the halls, the government, and administration of which, he is by \* statute obliged to take under his peculiar care.

\* Ut aulæ et hospitia scholarium et studentium, de tempore in tempus, quoties opus fuerit, juxta privilegia ac libertates universitatis debito modo visitentur. Ex stat. de off. vice can. tit. 17. sec. 3. § 2.

*Aularum regimen et administrationem earundem ut peculiarem sibi curam in se suscipere eumque in finem (quoties commodum sibi videbitur) easdem VISITARE.* Ex stat. de off. can. T. 17. sec. 1. § 2. page 156.

It must be observed, that all the power of the chancellor is in his absence deputed to his vice-chancellor, by stat. t. 17. sec. 3. § 2. page 159.

That



That it was undertaken by the unanimous advice of the heads of houses.—That the assessors were men whose characters both for learning and integrity were above censure: That the charges (as the author had been informed upon good authority) were verified by oath \*, and by the confession of the delinquents, and were as follow †:

First, that the accused members had held or frequented illicit conventicles; some not in orders had preach-

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\* The author since finds that he was misinformed in this point of the examination, being upon oath only one of the witnesses being so examined, (vid. Dr Nowel's Answer, p. 12.) as this was only mentioned as hearsay, he hopes the error may be considered as venial.

† These charges are confirmed by the distinct accusation against the expelled members, as copied at large in the answer to *Pietas Oxoniensis*.

ed, expounded, and prayed extempore: That the offices of religion were performed by people of the meanest ranks and abilities: that they met at a conventicle held in a private house within the university, where a stay-maker and a woman officiated.

Secondly, that some of them had been bred up to, and had exercised, the lowest trades, where wholly illiterate and incapable of performing the statutable exercises of the university, and much more incapable of being qualified for orders.

Thirdly, that they held the doctrines of methodism; (viz. that faith without works is sufficient to salvation:—that there is no necessity for good works:—that the immediate influence of the spirit is to be waited for:—that

—that once a child of God and always a child of God.—)

That they had mistreated their tutor. These charges we shall consider regularly.

And first, that they had held or frequented illicit conventicles.

Mr. Whitefield, respecting this charge, vehemently insists that these meetings could not be deemed illegal, he says, “ Such and such only are so as are seditious, and composed of seditious persons, who associate, indeed, under a pretence of religion, but in reality to plot against the state.” But I must beg leave to inform Mr. W—that the definition of illegal conventicles, in a book he ought to have been well acquainted with, during his residence at Pembroke college, is as follows :

“ Qualia (i. e. illicita) censenda sunt

in quibus contra pacem publicam, *Doctrinam*, vel *Disciplinam Ecclesiæ*, vel *regimem* et *tranquilitatem* universitatis quicquam deliberatum vel gestum fuerit : vel in quibus homines (secus quam statutis regni, canonibus ecclesiæ, vel ordinationibus universitatis, permittitur) ; vel palam vel occulte conveniunt \*.” “ Such are to be esteemed illicit conventicles, wherein any thing is deliberated or done against the public peace, *the Doctrine or Discipline of the church*, or the *government and tranquillity of the university* ; or in which men meet together, either openly or privately, otherwise than is permitted, by the laws of the realm, the canons of the church, or the orders of the university.” The same statute, from whence this quo-

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\* V. stat. tit. 15. § 12. p. 144.—Excerpt. p. 179. An. 1756.

tation is taken, strictly forbids frequenting such conventicles, “ Statutum est, quod nullus cujuscunque gradus, sive, status, conventicula illicita intra universitatis præcinctum instituat, aut iis quovis-modo interfit, aut in domo vel hospitio suo haberi permittat.” “ It is enacted, that no one, of whatever degree, or station, shall institute illicit conventicles, within the precinct of the university, or shall, upon any pretence, be present at them, or permit them to be held, in his house, or lodging.” It may be urged, that the house within the precinct of the university, where the six expelled members of E—— hall met, for the purposes complained of was not an illicit conventicle. Let us therefore remember one part of the definition is, “ in quibus contra *Doctrinam* vel *Disciplinam Ecclesiæ*—quicquam deliberatum vel gestum fuerit ;” “ where-



in any thing is deliberated or done against the Doctrine or Discipline of the church," i. e. (contrary to the articles subscribed to by these men at their matriculation\*, or the canons of the church.) The charge exhibits one flagrant breach of the 23d article of the church, in † preaching without being in orders.—The article runs thus, "It is not lawful for any man to take upon him the office of

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\* Every student at matriculation subscribes to the 39 articles of the church,—the three articles in the 36th canon, takes the oath of supremacy, and that for observing the statutes before cited.

† The author appeals to every man of reason and candour, whether there is any thing in this passage, that can be said to "interpret the article, as laying a prohibition on all members of the established church from reading a sermon in a private house, to a few serious people?" This was supplied by the "wisdom, truth, love, and candour" of the author of *Pietas Oxoniensis*.

*public*

*public preaching*, or ministring the sacraments in the congregation before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." We all know that Protestant dissenters, of every denomination, whose ministers have not episcopal ordination, are (by the stat. 1. William and Mary, c. 18.) upon taking the oaths of allegiance and supremacy, and subscribing the declaration, 30. car. 2. st. 2. c. 1. against popery, and their place of meeting being certified to the bishop of the diocese, or to the archdeacon of the archdeaconry, or to the justices of the peace of the general quarter sessions, and registered in the

bishop's

bishop's or archdeacon's court, or recorded at such session) exempted from the penalties in the stat. 22. car. 2. cap. 1. and other previous statutes made for preventing and suppressing conventicles; but it is presumed that this assembly had no such exemption, and if it had, all members of the university convening there, would have been in direct breach of the statutes.

And it may be farther urged, that their using extempore prayer in this assembly, in breach of one of the canons, subjects it to the same imputation of an illicit conventicle.—The 2d article in the 36th canon (to which these pious youths had also subscribed) declares, “ That the book of common prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of  
God,

God, and that it may be lawfully so used, and that *I myself will use the form in the said book prescribed in public prayer and administration of the sacraments, and NONE OTHER.*" How men, who would seemingly affect to be thought conscientious, can, after such subscription, deviate so widely, seems amazing; but to see men, who have so deviated, held up to the public as martyrs\* and sufferers in

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\* The author of the Defence of Priestcraft, mistaking the secondary sense of this word for the primary, has attempted to be very witty on its insertion here. — Dr. South (had he read him), would have informed him, "that a martyr only signifies a witness;" but entirely to satisfy him, I shall quote a passage from one of the first writers of the present age, in which the word is used, in a manner exactly parallel respecting Anselm, archbishop of Canterbury, in the time of Henry the First. — "After having made some stay in

in the cause of religion, and that too by a man of Mr. W——'s public character, by him, a member of the university, who has himself made the above declaration, concerning the common prayer, in the face of a learned body more than \* once; to see this must strike all honest and temperate men, not only with astonishment, but horror. I shall not condescend to say much about what these

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in France, Anselm went to Rome, where he was received with very great and extraordinary honors, as primate of England, and as the Pope's faithful Champion and MARTYR." — (Lord Littleton's History of Henry the Second, vol. i. p. 84. 2d Edition).— The Reader will pardon the length of this note, as it is the only one I shall trouble him with, in answer to this contemptible Shaver.

\* At the presentation of graduates, these articles in the 36th canon are by them subscribed (being previously read) before the proctors, agreeable to the statute tit. 9. sec. 5. § 3. page 90.

men



men \* might learn from the pious and instructing expositions of a stay-maker, and an old woman ; for we all well know, that it is not only at a fadler's at Oxford, but among all denominations of enthusiasm, that old women expound, preach, and administer the other offices of the church, ——but shall proceed to say, that the punishment for this breach, not only of the statutes of the university, but of common decency, and (if the place was not registered) of the laws of the realm, was expulsion, vid. stat. aularia, sec. 4. § 34. “ Quod si quis, aliquod dogma contra Doctrinam, vel Disciplinam, Ecclesiæ anglicanæ defende-rit vel conventiculis illicitis interesse

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\* As the former expression used here gave some offence to the author of *Pietas Oxoniensis*, it is now rejected.

præsumpserit ; ab aula expellatur.”—  
Apen : ad stat. page 74.

“ If any one shall defend any unfound opinion contrary to the Doctrine, or Discipline, of the church of England, or shall presume to be present at illicit conventicles, let him be expelled from the hall.”

Secondly, they were charged, that some of them had been bred to, and had exercised the lowest trades, were all wholly illiterate, and incapable of performing the statutable exercises of the university ; and much more incapable of being qualified for orders.—Although these charges of themselves might not be thought sufficient grounds for expulsion, yet, it must be allowed, there was a very high impropriety in their first admission.—It can hardly be looked upon but as an impertinent intrusion,

intrusion, at least for these men to push themselves into a society of persons whose birth and education gave them the rank of gentlemen, but above all for two \* of them (as I am informed they did) to presume to wear the gentlemen commoners gown, and rank with gentlemen of the most respectable families in the kingdom.

Their entire ignorance, even of the language in which the statutes of the body they had joined are written, and in which all public exercises are performed, made the very thought of placing them in the university ridiculous and absurd. We may hope this instance of an admission of persons wholly illiterate, will be a warning to the heads of houses, to give or-

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\* It since appears that only one gentleman commoner was expelled, though two were accused.

ders, that none may hereafter be admitted into their respective societies, who have not a competent knowledge of the languages, at least to understand the statutes, and perform the exercises. The sphere of the university (especially in its present state) is rather the sciences than the first elements of learning.

Thirdly, with regard to their Doctrines, which are pure methodism, viz. that faith without works is sufficient for salvation, and that there is no necessity for good works.—These, I presume \*, make no part of the

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\* The reader may see this point debated at length in *Pietas Oxoniensis*, and the answer to it. —The author of this pamphlet omits all controversy about Doctrines; — Polemical Divinity is a weapon he has not learned to wield, his studies have been directed another way.

Doctrines of the church of England, which expressely tells us in its 12th article, “ Albeit, that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch, that by them a lively faith may be as evidently known as a tree discerned by the fruit.”—— And, yet the methodists have the effrontery to assure their followers, that they adhere strictly to, and we deviate from the articles of the church. I shall only add upon this head, that the propagation of this tenet alone, would have been sufficient cause for expulsion by the statute, declaring the office of the vice chancellor, in which it is enacted,

“ Ut



“ Ut hereticos, scismaticos, et *quoscunque alios minus recte de fide catholica, et Doctrina vel Disciplina Ecclesiæ Anglicanæ sentientes*, procul a finibus universitatis amandandos curet.”

Tit. 17. sec. 3. § 2. page 158. “ That he shall take care to banish from the boundaries of the university all heretics, scismatics, and all others holding doctrines inconsistent with the catholic faith, and the Doctrine or Discipline of the church of England.”

In regard to the ill-mannered and disrespectful behaviour of these men to their tutor. I shall only observe, that though such things may appear to some too trivial to have place in a public accusation ; yet

—— “ Hæ nugæ seria ducunt  
“ In mala.”

*These*

*These trifles lead to serious evils.* Disrespectful behaviour to superiors in communities, formed for the education of youth, is an high offence, as leading to the destruction of all discipline and good order, which ought to be maintained, and delinquents punished. —In the case of these men they were quietly dismissed from a society they were found not to possess any one qualification for, and of which they had in many instances proved themselves unworthy.

I hope this plain account of the charges brought against the six members of E—— hall, and the statutes upon which they were expelled, will have the effect intended: I mean, that of convincing men of candor, that the proceedings of the V—— C——, and the assessors, were worthy of gentlemen who have one of  
the

the most important charges in the world upon their hands, the care and education of youth. Unhappily this opportunity has been taken for a flame of party to blaze forth—A whole sect have been in arms. A private punishment upon a few individuals, for a flagrant breach of statutes, which they had *sworn* to observe, has by a vindictive party, been blown up into a persecution. They have combated with declamation, instead of argument; and, I believe, the best reason they can bring in defence of the accused members is like Juvenal's debauchee.

——— “ Fecimus et nos  
Hæc juvenus——

“ *We also did these things when young.*”  
Like Jack in the Tale of a Tub, they impute the lashes their own folly hath brought

brought upon their backs to their steady assertion of their religion in this *wicked and adulterous generation*. But men of candor will judge otherwise. They will not think that the spirit of God taught them to act directly against laws they had *sworn* to observe, and articles their own hands had subscribed to.

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## A P P E N D I X.

SINCE the foregoing sheets were sent to press, several pamphlets have been published on the other side of the question. The principal of these by the author of *Pietas Oxo-nienfis* is addressed under the title of “Goliath slain” to the Rev. Dr. *N—*, who published the answer to *Pietas*. It is written with the same “spirit of wisdom, love, truth, and candor,” which so eminently distinguished the former production of the author, who professes that in this reply, “The false glosses of Dr. *N—*’s pamphlet are removed, his great misrepresentations



tions detected, the ancient doctrines of the reformation, and the church of *England* defended, and the sentence against the expelled young men proved from his own words to be far more severe, arbitrary and illegal, than it has been hitherto represented."

As the intention of the vindication was merely to justify the expulsion by the local laws of the university, that seeming to be the point on which the question naturally turns, the doctrines they professed were only mentioned obiter, and the articles and canons of the church quoted, to enable the reader to form his own judgment on the subject. Nothing farther on that part of the dispute will be offered at present. Disputes concerning opinions may be carried on to eternity, and

all the writings of divines, on each side of the question, eternally quoted, without either of the disputants convincing the other of error. If the doctor has misrepresented any facts, or given false glosses to any matter, he must take upon himself the vindication of them. Whatever is said in the farther part of this essay, shall be built upon such facts as are allowed by both the disputants.

My time will not permit me to enter into a regular analysis of Goliath slain, for which reason I must omit taking farther notice of his curious dedication to all the members of the university, than to comply with his request by “intreating the principal of *St. Mary Hall* to write again, and answer him once more.” I hope that gentleman will take up the pen against  
this

this doughty combatant, in vindication of himself ; for as to the expulsion, I believe there is not a man of candor in the kingdom who is not convinced of the legality, whatever may be his sentiments of the expediency of the measure.

The advocates of the expelled members have all allowed, that they met together at a house within the precinct of the university, where they expounded and prayed extempore: this place must come under the definition of an illicit conventicle given in the local statute cited p. 9. as being “ *contra doctrinam vel disciplinam ecclesiæ*,” against the doctrine or discipline of the church ; and being in a private house, was directly in  
breach

breach of the statute *de domibus oppidanorum non frequentandis*. The only use of introducing the statute for preventing and suppressing conventicles, is to confirm this \* definition, as the vice chancellor acted as visitor, not as a justice of peace. Mr. *Jacob*'s definition " A private assembly or meeting for the exercise of religion, now applied to the illegal

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\* Tit. 15. § 4. p. 133. The words of the statute 22 Car. 2. c. 1. " If any person being sixteen years of age shall be present at any conventicle, or meeting, under pretence of any exercise of religion, in other manner than according to the liturgy and practice of the church of *England*, at which there shall be five persons or more assembled," &c. ascertain sufficiently the acceptation of the word conventicle, and the place where these men assembled, suiting entirely the definition, must be acknowledged to be a conventicle by every man who reasons dispassionately.

meetings

meetings of the nonconformists, fixes the imputation fully upon them, as upon their using any form contrary to the established church, they immediately became nonconformists, whatever might be their former profession; and, consequently, subject to the penalties of the statute, if five of them (besides the persons belonging to the house) were assembled together, and the place was not exempted from those penalties by the means mentioned, p. 13. agreeable to the toleration act. The meaning of the expression “illicit conventicle” in the local statute being thus settled, and the place of meeting falling under the definition, they must necessarily be subject to expulsion by the aular statute, quoted p. 17. This short and clear argument is sufficient to  
 prove



prove the legality of the expulsion, to every man, into whose eyes dust has not been thrown (to use his own figure) by the author of *Pietas*.

But says this writer, these assertions were not proved upon oath, to which we may answer, That method of proof is not usual in similar cases, yet there is no doubt, that if the expelled members had desired it, their request would have been complied with as well as Mr. *H*——'s, with regard to Mr. *G*——. So far from making any such request, for the most part we find from the accounts both of Dr. *N*—, and *Pietas*, they confessed the principal things laid to their charge, after which there could be no necessity for producing evidence or oath unasked for, especially as Mr. *H*——, had sworn to the articles of accusation, as  
publish-

published by Dr. *N*——, p. 18, &c. After they have neglected to desire such proof, is it not unjust to make a clamor about it? Had they desired it, and been refused, it would certainly have been an instance of great partiality and injustice, and a very sufficient ground for an appeal, and probably for a reversal of the sentence; but when it was not desired, does it not appear like the last effort of an expiring party? but the reed is too weak, it cannot save its unhappy dependant from drowning.

The suffering other members of *E—Hall* to leave it, and enter at other colleges (though a very reasonable permission) is brought || as a very heavy charge against the *V—*

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|| Goliath slain, p. 78.

C——, yet the author acknowledges that the Principal was called upon to give his reasons why they should not have that permission: The reason given was very unsatisfactory, as the want of learning in the expelled members was at most but a secondary cause of their expulsion. We may naturally suppose, that the other members of the hall, would desire to leave a place, which had lately fallen under the odium of having six of its members expelled for a notorious breach of the statutes, and defended in that breach by the Principal. To have denied them leave, so to do, would have been paying a compliment to Dr. D——, at the expence of gentlemen who had not merited such a refusal.

As

As to the author's frivolous charge of partiality in proceeding against the six expelled members, and not against other persons for insufficiency: It must be obvious to every one, that as only the expelled members were accused, no others could with propriety be proceeded against. Their sufficiency or insufficiency being *coram non judice*, and that none of these are charged even by himself with frequenting illicit conventicles, or with any other of the faults of which the expelled members were accused, or any other disqualification for the university \* except a want of learning,

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\* I here except Mr. W——, who has been so unmercifully treated by the author of *Pietas*. That gentleman has by his public recantation, made all the satisfaction in his power to the university, and will, I hope, by his future behaviour, prove himself deserving of the lenity shewn towards him.

which their own diligence, with the assistance of a tutor, may supply. It will be no less obvious, that the making mention of this by the author of *Pietas*, and *Goliah* slain, was only an invidious attempt to defend his cause by abuse, when he found arguments fail.

To the same “spirit of wisdom, truth, love, and candor,” which dictated the last charge, must be ascribed his illiberal reflections on other private characters, entirely unconnected with his subject? What influence over the present case can the former infamy of Mr. *H*—— have? To what purpose is Mr. *W*——’s unhappy error raked from oblivion, and exaggerated? †. Why was the affair of a worthy clergy-

† The deposition says, Some such expression as the following, “What fool, do you believe in



clergyman called by this author, Doctor Pig and Castle, mentioned, and his wife degraded to a landlady at an alehouse, when she was a lady of considerable fortune? Why was the crime of Mr. —, who administered the sacrament to an ass, and had been expelled for it, brought upon the carpet, with a note to make the reader believe, that he was not expelled?

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in the miracles of *Moses*," or words to that effect. We may appeal to any man, whether these words are equivalent to those ascribed by the author of *Pietas*, (p. 22.) to Mr. *W*—, "that whosoever believed the miracles of OUR SAVIOUR, or of *Moses*, must be a knave or a fool?" This is the author who charged Dr. *N*— with misrepresentations, and exaggerating the charges against the young men? We may say to him in the words of the apostle, "Thou art inexcusable, O man, whosoever thou art, that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same thing."

Can

Can these things be ascribed to a  
 “ spirit of wisdom, truth, love, and  
 candor ?” Is this the way to defend  
 “ the cause of a violated truth, tram-  
 pled laws, and injured innocence.”  
 But even these were not sacrifices suf-  
 ficient to appease the anger of our  
 worthy master of arts. The names of  
 Dr. *Samuel Clarke*, and Bp. *Hoadly*,  
 names sacred to every lover of reli-  
 gion, and of all the virtues which  
 dignify humanity, are vilified with  
 the epithet of profane blasphemers—

“ Horruit auditu Pietas, vestigia torfit  
 “ Religio, ingenuus deflexit lumina Candor,  
 “ Et Pudor aversos texit velamine vultus.”||

“ Religion heard and trembled, Sanctity,  
 “ Affrighted, turned aside her hallowed steps,  
 “ With down cast eyes submissive candor blush’d,  
 “ And shame ingenuous hid her bashful head.”

|| *Pictura Carnen a De Marfy.*

Such

Such are the arms, and such the arts with which this *David* would slay *Goliath*: but how weak, how mean, the public will judge to whose impartial and candid sentence, I shall now leave him and his friends, having neither time nor inclination to pursue this subject any farther, wishing them, instead of the pretended “spirit of wisdom, truth, love, and candor,” a larger supply of that wisdom “which is from above, and is first pure, then peaceable, without partiality, and without hypocrisy.”

F I N I S.















